EARLY BIOGRAPHY,

TRAVELS AND ADVENTURES

OF

REV. JAMES CHAMPLIN,

WHO WAS BORN BLIND;

WITH A DESCRIPTION OF THE DIFFERENT COUNTRIES THROUGH WHICH HE HAS TRAVELED IN AMERICA, AND OF THE DIFFERENT INSTITUTIONS, ETC., VISITED BY HIM; ALSO AN APPENDIX, WHICH CONTAINS EXTRACTS FROM ADDRESSES DELIVERED BY HIM UPON SEVERAL OCCASIONS.

WRITTEN BY HIMSELF.

SECOND EDITION REVISED.

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PREFACE TO THE SECOND EDITION.

THE favorable reception of the first edition by the public, which in a few months exhausted the one thousand copies, has induced me to offer a new edition in a revised and improved form, for their favor and patronage. In taking the liberty to present this little work to the public, for their perusal, I think it probable that a representation of some of my motives for doing so will not be amiss. Then, in the first place, I would inform my readers, that if I have made any advancement in the world, either in learning or virtue, it has been chiefly by my own perseverance; and having traveled considerably through the United States, it has been the opinion of some of my friends that I ought to prepare a work of this kind; not for their own individual gratification, but for the benefit and interest of others, who like myself, though in different circumstances, may be struggling under difficulties. I have therefore, through their solicitations, though in bad health, and having many other things to attend to, prepared the work. Were this the only reason for writing my biography, its appearance would hardly be thought admissable; but when its pages are examined, I hope it will not only be found to contain some useful descriptions and statistical remarks, but many practical and useful lessons in the principles of morality. The author, therefore, trusts that the work may be read in schools with profit to its readers. And if it shall be found useful in the instruction of the young and rising generation, it certainly will have accomplished an important object; for it is upon the proper formation and direction of the young mind that the virtuous actions of mankind depend; and it is those actions upon which will depend the safety and welfare of this free and enlightened

republic, of which they are soon to become citizens. If, therefore, this work should succeed in its principal object, of encouraging its younger readers to persevere in their efforts to improve their minds in the pursuit of knowledge, and their hearts in virtuous prnciples, under the greatest obstacles and discouragements, and afford any interest to others in its perusal, the author will deem his humble labours in preparing it well spent.

It is further to be remarked, that this volume, instead of abounding in gorgeous ornaments, in which many works deal largely, presents its matter in a plain and simple manner, that it may be the better adapted to all capacities. Should this plainness and simplicity of style be urged as an objection to the work by those who are fond of foreign and high-sounding phrases, I would say to such that the beauty of language does not always consist in its brilliancy, but rather in its clear adaptation to the understanding. It has been said by some one that there is no task so hard as that of pleasing every body, and, while the better policy might be, in most cases, to aim first to please ourselves, yet I must acknowledge that I have not, in the arrangement of this work, been fully able to accomplish this object. For I have, in many cases, been obliged to be very concise in giving relations which I considered of importance, whereas, if the compass of the work had been larger, I would have been able to make better arrangements in regard to my matter. But there is one particular in which I think I have been successful. I mean that of observing truth in all its parts.

The observations which will be found in the following pages upon religious subjects may be objectionable to some, yet as they have been the result of experience and mature reflection, it is thought when they are examined by the serious and candid reader that the opinions of the author will not be entirely exceptionable.

It may also be remarked here, that it ought not to be expected by the public that a perfect work should be put into their hands, and especially a work of this character. For though all possible pains have been taken by the author to make it interesting and instructive to all, he is still aware that there are imperfections attending the work.

Having thus given a slight outline of his views in presenting his publication to their notice, the author will close this short preface by expressing a hope that it may continue, in its improved and enlarged form, to be favorably received, and that its faults may be excused and his labors rewarded by an intelligent, benevolent and magnanimous people.

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EARLY BIOGRAPHY

OF

REV. JAMES CHAMPLIN.

CHAPTER I.

Introductory remarks; His ancestors, parents and birth.

As it is the principal object of this work to interest and instruct the young mind, it is not thought necessary by the writer, to give any relation which does not directly or indirectly produce this effect. It will be seen by the public, in examining not only the newspapers and other periodicals of the present day, but many biographical writings which are in high repute, that instead of presenting to the mind of the reader subjects of interest and importance, anecdotes which are trivial in their nature are used to supply their places. I do not object to hearing an anecdote occasionally in these writings, provided it produces any good effect upon the mind of the reader; it may therefore be the case, that my reader, in perusing this book, may occasionally find a short interesting story. But perhaps it may be thought that I am meddling with a subject foreign to the task proposed, viz: that of giving you a narrative of my early life. Then to my object.

It is well known by all who are acquainted with the history of America, that as soon as the colonies planted by the English began to be in a flourishing condition,

and when persecutions arose in any of the European countries against those who would not worship God according to the faith and order of those countries, many of those who were thus persecuted made this country their place of refuge.

It was by this spirit that the puritans were influenced when they launched their feeble barks into the boisterous Atlantic, and through the kind providence of God were permitted to reach the coast of America and commence a settlement at Plymouth. Many other companies and familics left the civilized countries of Europe under the same circumstances, and came to a country where it was evidcnt that they would not only be exposed to the intensity of the weather, but to the barbarities of the uncivilized savage. And as my ancestors came from great Britain about thc time of some of the remarkable persecutions against thosc who would not subscribe to the articles of faith believed by the sovereign of their country, it may be reasonably supposed, that this was one great reason for their coming. However, be that as it may, they scttled themselves in the States of Rhode Island and Connecticut, which were then but thinly inhabited, the lands of which were rich and productive. What their prospects in life were when they came to this country I cannot tell, neither do I know how many came. It must have been at least two centuries since their emigration from Great Britain; for my parents and other relatives can only give me some general information concerning their coming. My grandfather on my father's side, Stephen Champlin, was born and raised in the State of Rhode Island, and when it became necessary for the Americans to assert their rights by revolting from the mother country, he united with his fellow countrymen in the common cause of liberty. The struggle was long and desperate; but the American cause being just, and being aided in this great and noble achievement by a superintending Providence, they were enabled, after suffering

with cold, nakedness and hunger, to gain liberty for themselves and their posterity after them.

The war being over, my grandfather was permitted to return to his native home; and marrying at an early age, he settled himself on a farm in the township of South Kingston, where he for several years supported himself and family by cultivating his lands. In those days it was not thought strange, to see the families of not only the common people, but many of the higher classes, when they gave entertainments of any kind, to serve their meals up in pewter dishes. And, as dancing in those times was a favorite recreation, it was taken as a high insult, for an individual, after having received the assistance of his neighbors in the harvest field during the day, not to give in the evening what was then called a social dance, in which almost all of both sexes and ages united. The fathers who lived in those days, not only taught their children economy and industry, but also to prize the lately purchased liberty which they enjoyed.

My grandfather's famity consisted of ten children, several of which were helpless; my readers will therefore not think it strange when I inform them that though he lived to an old age, he did not in his whole life accumulate much wealth.

My father, Thomas Champlin, was next to the youngest son, and was born Feb. 22d, 1792. His education was quite limited, and what his father gave him he received before he was able to assist him much in the business of the farm. He lived with his father until the age of nineteen, at which time he obtained his permission to hire himself out to a farmer who lived on the sea coast, where he continued a year or two. As he then, like most young men now, believed strongly in the truth of the scripture maxim, that it is not good for man to be alone, he thought it expedient to settle himself it life; he was therefore married to Mary Wilber at the age of twenty-one.

After his marriage, he settled on a farm owned by a relation; but about this time there was a great deal of emigration from the State of Rhode Island and the adjacent States to the western parts of the State of New York; and having some relations who had previous to that time removed to that country, who represented to him the advantages it possessed over the country where he then lived, he was induced to remove thither.

When he arrived there he was employed by a gentleman to attend to the business of a public house, in which capacity he remained about two years. He afterwards was interested in the mercantile business; but still thinking that he might find a place better adapted to his interest, he purchased a team, and having obtained a proper assortment of goods, he taveled through Pennsylvania, Maryland and Virginia, to the State of Tennessee. He here found a place where he thought he could succeed in business, and in partnership with his brother and cousin, he commenced selling goods at Blain's Cross Roads, at which place I was born, March 24, 1821. My parents had ten children, seven sons and three daughters, of which I was the third child; and it is remarkable, that of the ten children, *five were born blind.*

CHAPTER II.

Family remarks; Years of childhood and early impressions.

How thankful ought that parent to be who, having many children, has none upon whom God has laid the hand of affliction. My parents are like the parents of all others, not perfect; consequently, if it had been according to their desires, their offspring would all have

possessed sight. But God ordered it otherwise. How often in early years have I heard my mother say, how happy should I be if you all could see. But this is a false conclusion; for I have dwelt among families who possessed the right use of all their faculties, and I have found that true happiness did not exist there. Hence I conclude, that there is none so truly happy as those who are perfectly resigned to the will of God. Perhaps one great reason of my parents' sorrow was, that they considered those who are born blind as incapable of even getting an honest living, much less of becoming useful members of society. Then the blind were considered by the major part of community, as the savage considers those among them who are too old to help themselves—a kind of unfortunate dependants, yet in some degree claiming their sympathy. Who could have thought in those times, that there would, in a few years, be several excellent institutions erected in the United States, where the blind might not only be taught to get a living, but become useful. These things have all come to pass; and those who but a few years ago were considered as useless and inactive members of society, may now exercise a beneficial influence among those with whom they are associated, and answer the great end for which they were created.

I remarked that my father settled himself at Blain's Cross Roads, in the eastern part of Tennessee, at which place I was born. The partnership entered into between my father and his brother and cousin, to which I alluded before, continued about two years; and my uncle and cousin proved to him by their actions during that time, that they possessed no small share of knowledge in defrauding. The time was long enough to enable them to break him up. He was then brought to realize the force and correctness of the old maxim, that relatives are not always the most suitable persons as partners or associates.

Blain's Cross Roads are situated about eighteen miles

east of the city of Knoxville. One of those roads is the great eastern road leading from Knoxville to Baltimore; and the other road, which crosses it, is a public road, one end of which leads to South Carolina, and the other runs across the Cumberland mountains into what is called Middle Tennessee. The traveler, in going towards the east, is continually surrounded by mountains on the one side, and high hills or knolls on the other side for many miles. Though the country is broken and mountainous, the lands which lie on the creeks and rivers, are very well adapted to the raising of most kinds of produce; and perhaps the greatest objection that could have been urged against that part of the country was, that the minds of the people were not generally cultivated. Whatever may be the opinions of others concerning this country, I feel that it will ever be a dear spot to me; for it was here that I first received my existence. Hence the many pleasing associations that crowd upon my mind when I look back to the years of my infancy, which are too durable to be forgotten in any ordinary period of time.

We look back upon the years of our infant state, when we arrive at manhood, like the traveler who has ascended some lofty mountain, and looking far below him, beholds a beautiful valley strewed with fragrant flowers, interspersed with only now and then a thistle.

Thus it is with human beings when the day of life first dawns upon their view, they look around them, and every thing that they behold appears beautiful. Alas for them! They little know the snares that lie in their pathway, and that many of the quicksands upon which youth is so apt to run, lie under some of the very beauties which they most fancy Reader, I did not spend the time of my childhood like you; when your then little heart was made sorrowful by any disappointment, you had only to turn your eyes from the object of your aversion to something that would give you pleasure. While you rejoiced at beholding the dancing butterfly,

or the beautiful colors of the variegated rainbow, I was doomed to bear my little sorrows and disappointments in darkness. How grateful ought you to feel to your Creator for the many blessings you enjoy compared with those enjoyed by many other persons. As I was born blind, I was obliged to make use of the other senses and faculties to supply the place of the sense of seeing. I therefore used to spend a great many of my hours in conversation or thinking. It is remarkable that conversation among the blind is an almost universal favorite. You will not find one in a hundred that is not more fond of conversation than any other exercises of the organs or faculties. When I was a boy, this was a great objection made to me by all my associates, and when I could have an opportunity to be with some person who would answer my inquiries, I would converse a whole day, hardly taking time to attend to my meals. If I could have no opportunity to converse, I was either laying some mischievous plans or engaged in something calculated to annoy my parents or brothers. It was a generally received report in the neighborhood where I lived, that I was a shrewd boy; and that I was more skillful in practicing little mischievous schemes on my associates than any boy in the neighborhood, was never doubted.

One of the first impressions that I received in my childhood, was from an old slave, who was hired by my father at that time to assist my mother in her domestic affairs. It was in regard to the moon. As I was with her a great deal, I believed whatever she said, and being with her one evening where she was milking, when the moon was at her full, she gave me the following account concerning this planet. "Dat moon what shines so bright is a gret big burnin fire, and de way dat dey mak it burn da have a little boy up dar dat tots brush and puts on de fire all de time—dat wat make it burn."

This relation, although entirely erroneous, and not worth the attention of a savage, was firmly believed by

me for several years afterwards. This will show parents the impropriety of employing slaves and ignorant persons as nurses for their children; although in so doing they may rid themselves of a little trouble; yet they are liable not only to have superstitious notions infused into their minds, but to suffer them to become practisers of the pernicious actions of their domestics. However, the impressions received by me from my parents were of a different nature, and served not only to make me love them as parents, but afterwards to love God as my Creator.

There is nothing more durable in the minds of men, than the remembrance of early impressions and scenes of which they were the actors in the days of their childhood. It is therefore important that such impressions be of the right kind, and that parents, who wish to see their children happy and useful in life, should be very cautious what kind of company they are permitted to keep.

CHAPTER III.

His parents' removal to another part of the neighborhood; He becomes acquainted with several new associates; Their character; Death of his younger brother.

My father having failed in business, it was his first object to secure for his family a temporary home. I before mentioned that it was by the management of his partners, in whom he had reposed the most unshaken

confidence; and as soon as they found that they had involved him in large debts, such as he was not able to pay, on account of not having received money for goods which had been taken from the establishment by them, they left the country; leaving him in debt to the amount of four or five thousand dollars, with nothing to pay his creditors. My readers will now doubtless think that I am fond of dealing in family matters, and as I am pledged to give them an account of my early life, that it is quite out of place to unfold to the world the improper actions of relatives. They should recollect, that I not only promised to give the account above stated, but to give any other circumstance connected with it which will be beneficial. My father, through the influence of his friends, obtained a small farm in the neighborhood where he then lived, which served us as a home for several years afterwards. I have always been very fond of solitude and retirement, and I found this place very well adapted to my inclinations. Though part of the land lay along the main eastern road, the north part of the farm, where the house was erected, lay at the foot of the Clinch mountains. It was a romantic spot; and while I describe it, though I am several hundred miles distant from it, I almost fancy myself there, either reclining beneath the shade of a well known majestic oak, as I used to do, or sitting on the margin of a beautiful gravelly rivulet which came rolling down the high rocks of the mountain.

It will here be proper to remark, that a year before we came to this place, a part of it had been leased to a family, who staid there one year after we removed to it. The family consisted of an old gentleman, aged about sixty, his wife, two sons and a daughter, besides a lad about twelve years of age of whom the old gentleman's daughter was the mother. As this family lived but a short distance from my father's house, and as my father had commenced traveling again, it became necessary to apply to the family very often for little favors. Here

again I found a new branch of knowledge open before me, from which will be learned by the sequel, that the knowledge of mankind by experience is not the most pleasant and happy manner of obtaining it. If the knowledge that I received in my associations with the younger members of this family had been concerning the arts and sciences, I should have been a much better scholar than I am now; or if I had been instructed by them concerning religion, I should perhaps have been farther advanced in the christian life; but it was neither. Then what knowledge did I receive? It was that knowledge for which the arch enemy of the souls of men is so conspicuous; such for example as lying, cursing, swearing, and in short, almost every species of wickedness. Although the younger members of the family were known for several miles distant in the surrounding country, on account of their evil doings and outrages committed upon society, they were not so much to blame as their parents, by whom they were taught many of these practices. If ever evil doing was reduced to a perfect science, and practiced as such by any, it was done by these people. It would almost have made the blood run cold in your veins, reader, if you possessed any of that veneration for your Creator which you ought to possess, to have heard an old man, as the father of these lads was, who stood upon the very verge of eternity, calling upon that very Being from whom he received not only his existence, but all the blessings of life, to send his soul to endless torment. But a part of this family have long since finished their unhallowed course among the sons of men. One of the young men, after leaving the neighborhood in which I lived, fell a victim to intoxication, and as I since have been informed, died an untimely death without any prospect of happiness in another world. You may learn, my reader, from this poor young man's example, that there is truth in the assertion made by one of old, that "the wicked shall not live out half their days." Ex-

posed as I was, and prone to catch whatever was placed within my reach, you may imagine that the pains taken by these individuals to instruct me in these pernicious and wicked practices, were not thrown away upon me. Though I was certain to receive a chastising from my parents if I swore in their presence, I found many opportunities to indulge in this practice.

How easy it is for us, when we have taken one step from the path of rectitude, to take another. It is very seldom that you see the confirmed drunkard, or swearer, or liar enter into the vigorous practice of these evils, or any one of them, suddenly. The drunkard first commences by taking a small dram, perhaps for the sake of fashion; not that he has any thirst or desire, but for the accommodation of some friends or associates. In so doing, he little thinks that he is laying himself liable to become a victim to drunkenness, and thereby to debase himself far below the brute creation. Thus it is with all such habits, the longer we indulge in them the more we are injured by the bad effects which they produce, and the more we lay ourselves under their immediate influence. However, I did not go so far with the practice of swearing as to hurt the feelings of any one present; it was either done in the presence of my young associates, who were as fond of it as myself, or for amusement in secret where none could hear me. How natural it is for us, almost as soon as we become conscious of our existence, to do wrong; but it is equally as natural for us to hide our faults from others.

About this time an afflicting dispensation of Providence took place in my father's family, which put a check in some degree to the commission of the offences of which I have been speaking. It was the death of an infant brother, who, when about fourteen months old, was taken sick with an inflammation of the lungs, with which he suffered a great deal, and of which, though I was young, I was not insensible. I was very much attached to him; for as I could do little else, I

used to nurse him. But he is now in a happier state of existence, and his sufferings have long since been exchanged for a wreath of unfading glory.

CHAPTER IV.

He continues his associations with bad company; His two brothers are sent to a country school; He receives some knowledge from them concerning education, and becomes acquainted with an interesting lad; His character.

The impressions made upon my mind by the death of my brother were like the impressions made upon most young minds, not of long duration. Though I recollect very distinctly the circumstances connected with his death, my mind was then too much uncultivated to view them as I ought to have done. And having soon formed acquaintances with other persons, who were not much behind those spoken of in my last chapter, in point of wickedness, I soon took part with them. However, after a few months my father received a small family on his farm, the members of which were quite moral compared with my former associates. Their parents were not religious, but possessed of some moral feelings; upon the whole it may be said that the parents were as good disciplinarians in respect to family concerns as are generally seen in modern times. For as we in these days give the word liberty a very unlimited signification, it is very common for those who are

parents to indulge their young and tender offspring to excess. I began by this time to assist my brothers in some of their light labors, which I believe was as great a benefit to my mind as to my body. The human mind is not often idle, and if we are the votaries of idleness and sloth, we not only subject our corporeal system to decay, but we injure our mental faculties. As I before said, it was not thought by my parents proper to attempt giving me an education, and owing to their lack of knowledge of the aptness of the blind to learn, I was obliged to remain inactive. I was now about nine years of age, at which time I ought to have been sent to school, but as I had two brothers who could see, one younger and one older than myself, it was the intention of my parents to give them a good education. But at that time it was very hard to find a teacher suitable for the instruction of youth. It was a very common thing among the worthy gentlemen who took upon them the responsibility of instructing the rising generation, to have either a great lack of information on their part or a great want of sobriety. It was not uncommon to see the teacher approach the cabin prepared for a school house with his ciphering book in one hand and his flask in the other. This is the way, gentle reader, that there has so much immorality crept into the minds of the youth of our country. It is especially so in those parts where there is a great want of intelligence, and it is oftener the case that you hear the parents who wish to educate their children inquire what the terms of the teacher are, than to hear them inquiring what his character is, and his ability to teach. Thus you see their children sent from home to receive valuable information, and after having spent several years for that purpose, return home in worse condition, in point of morals, and having little more valuable knowledge than they possessed at first. The candid and intelligent will readily acknowledge that this is yet the case in many parts of our favored country; and it is to be lamented that there is not more

exertion made by the intelligent part of community to guard against the impositions of such persons upon the unlearned.

There was a school kept about three miles from the place where I lived, and it was agreed that my two brothers should be sent thither. The teacher was a very pious and pleasant old gentleman, and though he possessed but a small share of scientific knowledge, it was his continual practice to instruct those placed under him in the knowledge of the Creator, and to set before them the bad consequences attending vice and immorality. As it was not convenient for my brothers to attend school and board at home, they were boarded out. I now, for the first time, felt some dislike for solitude, which had before, and more especially since, been sought for. They generally left home on Monday morning and continued absent until Friday evening, at which time they returned home again. It was always a matter of regret to me when they returned to school, for as the rest of the family were grown persons I could enjoy but little satisfaction in their company. I then thought my case very bad, but I have no doubt since that it was well for me that I was left without much company, for I had no one, while they were at school, to assist me in mischief. Though I was idle, I was not unthinking; it was generally my first inquiry of my brothers, upon their return from school, what they had learned; and as they progressed very well in their studies, I began to think seriously upon trying to learn something of orthography. My brothers generally received a lesson on Friday, at the breaking up of school, to have ready for recitation on the following Monday morning. On Saturday, as there was no school, they were directed to study those lessons at home. I therefore thought that if I could first learn the names of the letters by heart, I might in time learn to spell with them, from which, if I could receive no real benefit, I might receive amusement in my idle hours. I was

successful enough in my efforts, during the time which they were at school, which was about three months, to be enabled to spell many of the words in their books, and though at that time I did not think I was benefitting myself much, it gave me great pleasure to be able to imitate them in their exercises. This was my first advancement, not only towards education, but future happiness. Before this time I had no motive to induce me to act, and therefore was inactive; and though I could not be prevailed upon to believe that I could learn anything in regard to education, it was only because I had not the confidence in myself. Since this time, in studying the different arts and sciences, when I found a difficulty which appeared too great to surmount, I had only to reflect upon the period when I could only give the names of the letters in the alphabet, and to consider how far I had advanced in studies since that period. This was a sufficient encouragement to induce me to redouble my diligence. Thus, young reader, if you desire to advance in your studies, there is but one way to effect this great object, and that is to climb the hill of science, step by step, with persevering diligence.

I cannot forbear mentioning here a circumstance, which, though it may appear trifling in the eyes of my readers, was of great importance to me. After my brothers left school, the eldest was soon able, by the private instruction he received at home, to read. He first began by reading short sentences and paragraphs in the spelling-book, but afterwards hearing from an intelligent lad, who used to frequent my father's house, an account from the scriptures concerning Sampson, which then appeared very strange, we were all anxious to have it read. And after Robert, the young lad had read it to us once, we were all so well pleased with it that my brother was very often induced to read it over for us. From this we were induced to read and have read several chapters in the book of Judges concerning the ancient wars. These were peculiarly interesting to

me, and gave me a strong desire to extend my knowledge concerning the scriptures. But there was a considerable obstacle to prevent me from obtaining this important object, as my father's family was large and some of them incapable of doing anything towards the support of the rest, those of the family who could read were obliged to devote the most of their time to labor. However, I was not long without the opportunity of gratifying my curiosity; for my father gave a widow woman who had two daughters the privilege of living on his place. One of the old lady's daughters had a son about twelve years of age, who was a tolerably good reader, and very fond of reading. I, therefore, as he had nothing else to do, and as we were very much pleased in each others company, had the pleasure of hearing much useful reading.

This lad was raised without a father; yet his mother taught him early the law of kindness, by her example, and it appeared to have been engraven upon his heart. He was an excellent boy, and you had only to see him to admire his disposition; he was not only kind to all his associates, but cheerful, intelligent, and inoffensive. In short, in him were united all the qualities that constitute an agreeable companion.

CHAPTER V.

The Author and his young associate become very intimate; They commence a course of reading; Description and character of their library, and remarks on novels.

The name of my young friend was Morris, a name which I shall ever remember. It was a very common practice with the boys of my neighborhood to quarrel, and it was not uncommon to see them, when collected

on the Sabbath day, engaged in fighting. Myself and brothers and young friend were together on one occasion, a short time after the youth came to live near us, and having amused ourselves for some time in play, I did something to displease the rest of the company, and some of them thought it necessary that I should have a flogging. But as soon as my young friend saw that they intended putting their designs into execution, he interfered, at the same time showing them the inconsistency of mis-treating those who are afflicted. This had a great influence upon my mind, and elevated him so much in my estimation that he was able afterwards to influence me as he pleased. Upon my first introduction to this youth I formed quite an unfavorable opinion of him, and as he appeared very distant to me in his manners, it was sometime before I became perfectly acquainted with him. Perhaps the reason of this was, that he had never seen a person in my situation till he saw me. But the more I was in his company, the better I liked him, and in the course of a few months, we became so intimate that we were almost continually together. He was not like many of my former associates and many of the friends of which the rich boast, who will befriend you so far as words are concerned, but as soon as their good actions are called for, shrink back. Whenever I wished to be taken abroad, I had only to apply to C. C. Morris, who never appeared more happy than when he was showing some such kindness to his associates. If any one ought highly to have prized a friend of this kind, it was myself; for I not only wanted the great blessing of eye-sight, but needed equally the assistance of a friend. The little instruction that I had received previous to this time from the Bible and other books, gave me a desire to extend my knowledge farther, and though, at that time I was almost entirely ignorant of the arts and sciences, I felt very desirous of hearing geographical and historical writings. Having found a corresponding desire in my young friend to the one just

expressed concerning myself, we entered into a conclusion, which, though it may be censured by some, was in some respects very beneficial to us. I mean that it was our duty to examine all books placed in our reach; and after discussing in private conversation the merits of the different authors which we had read and heard read, we determined to continue our researches. It is to be remarked here, as we both were young, we did not reflect upon the real benefits that we should receive from books, but our only aim was to gratify our curiosity, and to amuse ourselves.

It was, therefore, those books only which we thought best calculated to carry out these designs that we sought as a library; this will in some degree apologize for what some may call a bad selection of books. But as book stores, as well as valuable school teachers were very scarce in our country, we found some difficulty in obtaining the desired number and quality of books for our purpose. As an illustration of what I have just said, I need only refer to one circumstance which came within my knowledge. There was a gentleman, at least he thought himself such, of my neighborhood, who came one day to visit my father, and after chatting some time upon different common place topics, he drew from his pocket, with apparent exultation, a small primer, printed for the use of small children. "Well, captain," said he, "you know I has got no larnin, and can't write, but I have some children, and my memory ain't very good, I want you to write their ages down; and as we have no Bible or Testament, I want you to put them down on this book, for I s'pose it is as good as any."

But to return. We found some books in the neighborhood, many of which were novels, and as my young friend and some of the other members of his family had read such works, we concluded to borrow and read some of them. The following is a short description of some of these books.

The first book read by us at this time was entitled "The Children of the Abbey." The three principal characters presented in this work are Amanda Fitzallen, and Oscar, her brother, and Lord Mortimer. The first two of these characters are represented by the author to be the daughter and son of a British officer, captain Fitzallen. The author informs us that this gentleman, in the days of his youth, fell in love with Lady Malvina, the daughter of an English Lord; but her father seeing that his daughter encouraged her lover in his passion, showed his displeasure with the courtship. However, they were determined to carry out their designs. The young captain, therefore, led the young lady to the altar, and they were married without the noble Lord's knowledge, and so much against his will, that he really disowned his daughter. After this transaction, we have an account of the birth of Amanda and her brother, and the death of their mother. Then there are several chapters taken up in the relation of incidents, which we shall not notice here. The author informs us that Amanda, the heroine of his novel, when she grew up to the age of womanhood, was a great beauty, and possessed many fascinating charms, which struck Lord Mortimer on first sight so forcibly that he fell deeply in love with her. Her father soon died, and she and her brother being very poor, were dependant upon their friends for support and protection. However, her brother had the good fortune to be promoted to an office in the army. His sister, after meeting with many severe difficulties, had the good luck to receive Lord Mortimer as her husband, and Oscar and she were made very wealthy by receiving the Abbey and other property, which descended from their ancestors, but which had been fraudulently kept from them by their enemies.

Another work read by us was "The Scottish Chiefs." This book contains an account of several of the chiefs of Scottish clans, and of their wars with Edward I., of Britain. The main hero of the tale, who is represented

to be a mighty warrior, and gained several signal victories over the Britons, was at last betrayed by one of his own countrymen into the hands of the enemy, and died on the scaffold.

The third and last book which I shall notice in this place, was entirely different in its character from those above noticed, it being an account of Captain Cook's voyages around the world. From this book we gained some very useful information concerning the countries to which Mr. Cook sailed. We were also able to learn something of the manners and customs of the natives of these countries, besides receiving considerable geographical knowledge.

We formed a very high opinion of the two novels above mentioned, and thought them the best books in the world, the Bible excepted. In reading these works, and almost all other novels, if we are not experienced, we are drawn in by the authors to a fondness for their exaggerated pictures and glossy sentiments. It is the business of the novel writer to dress and serve up food for the imagination, and if he is skilled in his profession, he can feed it with almost anything improbable and marvellous, especially the imagination of the young and inexperienced. There cannot, therefore, be too great caution used by those who have the care of youth with respect to this kind of reading. It may be remarked that among the great number of novel writers who have existed, there are very few worthy of the attention of the reader, or well-suited to the young mind. It is true there are some such works which have a tendency to promote virtue. But while they have this effect in a slight degree, they heighten our ideas very often to a great degree of extravagance. Besides this, while we are reading them, we are gaining little or no useful information; whereas if we were to employ our time in reading books containing useful knowledge, we should not only be improving our minds, but prepare ourselves for usefulness in society. I have found by experience,

since the time referred to in some previous remarks, that I received more real benefit from reading one historical work, than all the novels that I have ever been able to examine. In short, I would say of novels as one has said of Lord Byron, whose almost unparalelled genius has won for him in the public mind a high reputation as a poet, that while he is remarkable for his genius, he is equally to be abhorred for his misanthropic and immoral sentiments. Said one, it would have been better for the world if Byron had never lived. I also think it might have been much better if there had never been a nove.

CHAPTER VI.

The Author and his young friend form several plans for making a living; They enter into a system of bartering; Its effects, &c.

Among the effects produced upon my friend and self by novel reading, was a desire to become wealthy. There is no desire more laudable in youth than that of becoming independent and useful; but this desire, like every other, is liable to be abused. Wealth itself is very alluring, and when painted in the polished language of a skillful author, it seldom fails to excite in us strong wishes for its possession, especially if we are young and thoughtless. We, therefore, in our remarks upon the merits of novel writers, always expatiated largely upon the splendid palaces and airy castles which they pictured out. And granting that half they said about the beauties and blessings of wealth was true, we concluded that it would be no more trouble for us to possess ourselves of it than for the expert novel writer to dress up his characters. Laying this down for our premises, we thought we had only to solve one question to ensure

our happiness ; and that was, what would be the easiest way to become wealthy. I am persuaded that we are not the only persons who have labored under the great mistake that wealth is happiness. Look abroad in the world, reader, and tell me if you do not find more homage and adoration paid to the god of this world, than to the all wise and beneficent Creator.

I cannot believe that our Christian associations, in which nothing but purity and reverence for God ought to be admitted as the rule of action, are entirely free from this error. Do not understand that I wish to impeach Christianity with impurity ; far be it from me. Yet it is too much the practice of the professed Christians of our time, while they devote but one hour of the Sabbath to the service of God, to devote the rest of their time to that of the mammon of unrighteousness. This appears to have been the reason why our Savior said to a certain self-righteous man, "sell all that thou hast and give to the poor." Though I have often desired wealth, it has ever been the strangest thing to me, how the miser can be happy in the possession of the vaults of gold and silver which he has hoarded up, and to obtain which he has suffered almost every privation of life.

It was the firm belief of myself and friend, that we should in a few years become what we desired, wealthy; and if we were rich, we thought we were sure of happiness. But we were not vain enough to suppose that we were entirely competent at our present age, to the accomplishment of our aims. We therefore took up our time principally in making the preparatory arrangements, which were all made by the hand of imagination. Our nights were generally spent in forming plans for our future grandeur; and if our intellects had been as fruitful as our imaginations, we might soon have been distinguished characters. But, alas for us ! the air castles which we built, like the meteor that flits across the heavens and soon disappears, were soon thrown down. The following were some of our premeditated designs.

We agreed, that at the age of fifteen we would leave our parents and go to the far west, where we would purchase a large quantity of land, and on it erect a fine mansion. But here again our brains were put to the exercise of their greatest powers to know by what means we could elope without the knowledge of our parents, and arrive safely in our destined country. We, however, after awhile, found an expedient, and one that we thought admirably adapted to our purpose, which was this: my father then owned an old mare which he kept for the family to ride on errands. She had brought one colt since my father owned her, which he gave to my elder brother, at the same time informing me that the next should be mine. My young friend also had the same promise made to him by his uncle; we therefore thought, that by the time we arrived at the desired age, our colts would be large enough to carry us to our promised land. But our colts were never seen, and we were doomed to as sad a disappointment as the unfortunate maid who spilled her milk. Our happiness was all imaginary, and all our greatness was deferred to a future period.

Such were our dreams of youth! It does not appear to have entered into our heads where the means should be obtained to purchase and ornament our desired elysium in the West. But all this belonged to Hope; for

> "Hope springs eternal in the human breast;
> Man never is—but always to be blest!"

Thus it was with us; we thought we enjoyed ourselves when we looked to the future when we should possess true happiness. For some time previous to this, it had been the practice of the boys of my neighborhood to trade and barter, and it was thought by myself and young friend necessary that we should learn something of this art, in order that we might be the more competent to fill our expected stations in life. But here again

I met with opposition from my parents, who being much better acquainted with my capacity than myself, were not willing for me to dispose of the little property received by me from them and others. But their opposition did not stop me in the least from my designs. Myself and others with whom I associated, were determined to break over every restraint. We thought it a very happy thing for us that there was a system of trading in our country practised by the youth, by which we could exchange one article for another. For example, if one boy had a knife and another a book, and the one that had the knife wanted the other boy's book he went to him, and proposed bartering or exchanging with him. But the boys of the neighborhood all had the advantage of me in this art, and the greatest dunce I knew was more skillful in trading than I was. My judgement was much inferior to my desires, and if I wanted anything, it mattered not how trifling it was, I would have it, let the obtaining of it cost what it would.

Of all the evil practices followed by me in my youth that of trading was the most fatal. Even the practice of cursing, which to all appearances would seem much worse, was abandoned by me in after life; but I found it nearly impossible to entirely rid myself of this evil. I call it an evil because it proved such to me. From the earliest years of my recollection, when I received any little toy from my friends, I was not contented till I had disposed of it; and it was but of little consequence with me whether I received its value or not, so that I traded it away I was satisfied. Had its influence been confined to my childhood, I should not have been obliged to call it an evil; but it was not so, the older I grew the fonder I became of this practice; and though I had been told of the injurious effects that it had upon me, and had learned by experience that it was inconsistent with my situation, yet I continued it until I was grown up to manhood. Perhaps my readers will lay

my ill success in trading to my being blind, but here he is mistaken: for I knew a noted blind horse-jockey who was so successful in trading, not only in horses but in other property, that he made a comfortable living. My readers will therefore attribute my losses in trading to a lack of judgment, which I think is the most rational conclusion.

CHAPTER VII.

The Author and his friend obtain a new book; Its character; Its singular influence on their minds; They endeavor to obtain religion.

Though our minds were very much taken up at this time with our imaginary future greatness; and though we thought we possessed no small share of information, considering the books we had perused, we still were desirous of continuing our researches. And here I cannot help noticing what I think to be a very close analogy between knowledge and wealth. That human knowledge should be preferred far before wealth, there can be, I think, no reasonable doubt. But it appears that the miser is, in some respects, like him who has an intolerable desire for knowledge. The following is my own experience upon this subject. After I had learned to spell the principal words in the language, I thought if I could learn the English grammer I should be satisfied; but having learned that, it was my desire to learn other branches of science; and having acquired some proficiency in these, I am more desirous of extending my knowledge than I was when I first began to receive instruction. And thus it is with wealth. The youth first desires a partner for life, and after having obtained the object of his wishes, he then desires a cottage, and then perhaps, a farm; and if he is so fortunate as by indus-

try to obtain one, he is still desirous of adding to his possessions. And so the human mind can never be satisfied with the possession of the things of this world alone, whether of wealth or knowledge.

But to return to my subject. My friend and myself had the good fortune, after reading several books, none of which could be said to be well adapted to our condition, to obtain a book which proved to be more beneficial to us than any that we had before read. It was entitled "Nelson's Journal." Mr. Nelson was a cotemporary of the Rev. Charles Wesley, and was converted to a belief of the doctrines of Methodism under Mr. Wesley's preaching. The Journal is well calculated to call forth the attention of its readers, by the style in which he narrates his travels and adventures. It is true there is nothing in his style that is very elegant, but the remarkable circumstances under which he was placed, and the many difficulties and persecutions with which he met after he became a minister, calling forth a series of powerful arguments, have won him a vast number of readers.

In the early part of Mr. Nelson's life he was one of the most wicked men of his neighborhood; but no sooner had he made a profession of religion than he felt it his duty to warn sinners to repent. He therefore was soon an authorized preacher, in which station he proved successful enough in his arguments against the different sects to bring upon him a great many enemies. He was a stone hewer by trade, and so much was he interested for the souls of his fellow-creatures, that after working all day, he very often walked two or three miles and preached at night. He had many temptations laid in his way, and many powerful enemies to combat, but God was with him. And while his enemies sent their most powerful men to attack him, he generally put them to silence by his words. But these were not the only difficulties he had to encounter. The people of his neighborhood, his connections, and even his wife turned

against him after he became religious. This must have been a sore trial to him; but it was not long before he, by the power of God, was enabled to make those very individuals, who had fallen out with him on account of his religion, his warmest friends. What a powerful and transforming effect is produced in the heart by the love of God; it is even stronger than death. And the life and experience of Nelson and Wesley have abundantly proven that there is nothing impossible for man to do if God be with him.

Mr. Nelson travelled over many of the counties of Great Britain, and was very successful in the conversion of sinners wherever he went. But he was treated more like a barbarian, in many places where he preached, than a Christian. I have thought it very strange that a country boasting of so much freedom as Great Britain, should have tolerated such treatment as Mr. Nelson received by many of her citizens. After being imprisoned and drafted as a soldier, and suffering many other persecutions, he at last died of wounds which he received at a place where he went to preach on a Sabbath day. All his trials and troubles have long since been forgotten by him, and no doubt but at the Day of Judgment he will see many whom he has been instrumental in saving from eternal death.

We left off reading this book with very different feelings from those with which we commenced it. Until this time we had never thought much upon serious subjects; but the book that we had just read brought us into a train of serious reflections. It may here be remarked, that Mr. Nelson was so successful in argument that he almost always caused the person or persons against whom his arguments were directed, to give up the point. And even his enemies and most violent persecutors stood in awe of him on this account. Previous to this time I had received very little religious instruction; and I was very much astonished when I heard Mr. Nelson's account of religion. I therefore made this

inquiry to myself; What is religion, and how is it that those who are directly influenced by it can be happy, as Mr. Nelson was, under the most sore afflictions? To the first inquiry I could find no satisfactory answer. It is true I knew that there was a God, but I knew little or nothing of his dealings towards mankind. I was only able to reconcile the second inquiry, by allowing that Mr. Nelson was a good man and advocating a good cause, and that his sentiments were so elevated above those of the common class of mankind, that he disregarded all the efforts made by his enemies for his downfall. The more I read the work, the more I admired his character; and the more I examined his arguments the more firmly I believed the doctrine he advocated. Myself and young friend very often compared our own conduct to that of Mr. Nelson, in which case we always found ourselves lacking in point of virtue. Our inquiries now became very serious; for in reading the passages of Scripture to which Mr. Nelson refers in his Journal, it was evident to me that I was not as God would have me. And fain would my friend and myself have obtained religion, but we were young and thoughtless, and knew not how to act. The Scriptures inform us that the way is so plain that a fool cannot err therein, yet we thought it very obscure. We were obliged to believe that Mr. Nelson was actuated by some motive far above anything worldly, and we also believed religion to be a divine influence. I would here mention that my friend's mother was a member of the Methodist church; and after we became interested, as we now were, for the welfare of our souls, it was often the case that Mr. Morris conversed with his mother concerning the subject of religion; and as I was there frequently for hours, she occasionally read to us from our new book and sometimes from the Scriptures. We at last concluded that we would pray to God that he would enlighten our understandings, and in so doing we hoped to obtain the pearl of great price. We therefore met to-

gether occasionally and held a kind of private prayer meeting, at which we desired of God that he would give us a blessing. We also agreed to leave off several of our bad practices, and by that means we hoped shortly to obtain our desired righteousness, little thinking how abominable a thing it is for us to endeavor to save ourselves, by our own works of righteousness. But we found that we were building on a sandy foundation, for the more we strove to become holy by our own exertions, the more wicked we appeared in our own eyes. No doubt but many hundred persons have been bewildered in attempting to seek salvation in this very way. They have heard it proclaimed from the sacred desk, that God loves righteousness; and while they have been taught to believe, that none but the pure in heart can enter into the kingdom of heaven, their ministers have not shown them that we are justified by faith. And hence it is that some, after seeking religion for several months, and sometimes years, declare that there is no such a thing as the love of God being shed abroad in the human heart.

Reader, if this has been your case, or is now so, you perhaps would do well, if you have never read it before, to read the passage of Scripture found in Rom. v. 1, which alone speaks sufficiently plain upon the point under consideration. The following is the text: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." It hence follows, that justification by faith alone is a doctrine full of consolation, and that good works are only the fruits of a genuine faith. Since the time I have been speaking of, I have found by experience, that if it were left to us alone to become holy and upright, we should come far short of it, and that all our endeavors to become religious would be in vain.

CHAPTER VIII.

A continuation of the Author's inquiries; He hears an interesting sermon, and receives some encouragement therefrom; Social amusements; His parents' removal; Description of the journey and country over which they traveled.

Like many others who have sought religion, I not only depended too much upon my good works for salvation, but did not apply myself to it with that diligence which is required by him who bestows it. Some one has said, that if we wish to obtain an object of high importance, we cannot do it without taking a great deal of pains. Whether this rule holds good in all things may be questioned; but it is very certain that it is true as it respects religion. If there is anything of vital importance to mankind, whether in this world or that which is to come, it is the embracing of the Christian religion; consequently, he who would obtain it must seek it with his whole heart.

Our meetings were very often serious, but their seriousness was of short duration. We often prayed together one hour, and the next amused ourselves by playing. Thus we spent the most our time in what might be called mere mockery. We often wished for an instructor, some person to whom we could tell our situation. We might easily have found one, but we were ashamed to name it to any one but ourselves. We continued in this way for some time, occasionally reading the Bible, with which we were much pleased, but in which we found that we were not worthy of the favor of God.

About this time there was a new preacher of the Methodist connection sent to fill the circuit where I

lived; and as he was to preach in our neighborhood in a short time, I desired of my parents that they would permit me to go and hear him. But not knowing the state of my mind, they were not willing at first that I should go. I have said my parents were always very tender of me, and that they brought me up a kind of helpless creature. This kindness was carried too far in many eases; and I have since found great ineonvenience resulting from it; for since I have been put to the necessity of traveling considerably, I have often found it very inconvenient to have a hired guide. This well-meant but mistaken kindness to children who are laboring under the privation of blindness, never fails to render them more helpless and dependent, and to present greater difficulties to them in reeeiving practical instruetion, and making their way successfully through the world. It is one of the eonquests of modern philanthropy, in the institutions for the special instruetion of the blind, that the obstacles of blindness have been overcome—that literature and science and the mechanic arts are all successfully taught to them, upon the rational plan of treating them exactly like other rational beings with all their faculties, and of teaehing them one great truth—that of knowing their own powers and eapacities—and that there is no field in the circle of the arts and seiences whieh they may not suecessfully cultivate—and that they are not the needy and helpless dependents which their too indulgent parents seem to regard them.

No doubt if I had told my parents my state of mind, they would have been gratified in permitting me to attend preaching. But here again, like many others who are convicted of sin, I listened to the counsel of the adversary of my soul, which was that I should betray great weakness if I revealed my present situation to my parents or friends.

I was very desirous to hear the word of God expounded, and to understand more about the plan of sal-

vation, and as my young friend's mother was very intimate with mine, I persuaded her to say something in favor of my going, which she did, and I was at last promised that I might go. I longed for the appointed day to come when I might hear what I never had before heard—a public discourse upon the subject of religion.

As I was now about twelve years old, it may be thought very strange by my reader, that I never till this time had heard preaching. But he should recollect that, in our enlightened day, there are many portions of the country where churches are not thought worthy of much attention, and where ministers are considered almost as useless as a pair of eye-glasses to a blind man. This was the case in my own neighborhood and in the greater part of the surrounding country. How often it is the case, that instead of seeing a comfortable house prepared for the public worship of God, you see, in travelling through the western states, a congregation resorting to some waste and often unprepared house, or to the cottage of some private family, to which place the minister is obliged to resort to deliver his message! The country being newly and in some places thinly settled, will, in some degree, excuse this neglect of the citizens; but in general, we may learn by such neglect how little respect mankind pay to those things which are of the greatest importance, and how strongly avarice controls their wills. If it is important for us to have our souls saved, it is important that we should serve God; and if it is important that we should serve him, we ought to consider it as our most reasonable service to afford every facility in our power, that ourselves and others may do so.

The reader will please excuse my frequent digressions, and attribute them to a proneness to speculate and theorize, which has ripened into a habit, and perhaps a failing.

The appointed time of preaching now came; and

my friend being disappointed about going, his mother proposed leading me to church. When we arrived at the church, which was about two miles from the place where I lived, we found a small number of persons who were impatiently waiting for the minister. The house, though built of logs, was tolerably neat; and though it was rainy, we were comfortably situated. After waiting for some time, the minister arrived, and in a few moments commenced the service by singing a hymn, and making a prayer; after which he took a text found in Matthew, which he handled, I thought, very judiciously. He was a man of great argumentative powers combined with a pleasing manner, which was well calculated to gain the attention of his audience. His style was plain, and his arguments were not only comprehensive, but very conclusive.

As this was the first discourse of the kind that I had ever heard, it may be imagined that I gave my whole attention to the speaker. I was extremely well pleased with his remarks, which appeared very much to apply to my case, and which threw great light upon many points of Scripture about which I had been before dissatisfied. I therefore returned home with quite different feelings from those with which I went to church in the morning. And as the sermon contained much doctrine, it gave me some prepossessions in favor of the church to which the minister belonged; and I thought that if I ever joined any church it would be the Methodist. If I could have heard this excellent man every Sabbath day, I doubt not the result would have been very favorable. But as he did not preach very often in the neighborhood, I never heard him but once. I have before said that the impressions made upon my friend and myself were of short duration. And this became more evident to me after hearing the sermon than before. For, having received several books, some of which were biographics, and others novels, our minds were drawn off from the one thing needful, to matters

of much less importance; and we soon became, if not forgetful, almost entirely heedless of our need of salvation.

Alas for mankind! How many are the instruments used by the demon of vice to thwart all the designs of the soul for future happiness. And though this fact is continually before the eyes of men, it is too often the case that they do not view it as they ought till it is too late. It was so with me in this particular, and I, like one in a state of madness, permitted myself to be drawn away from the very gate of heaven to the lowest depths of sin. What is he more than a maniac who will willingly cast his hand into the very flames by which it has been burned? I thought, while under concern of mind, that I could, in some degree, see the evil of sin, and appreciate some of the many glorious benefits resulting from a Christian life; that I could bow before the mercy seat of God, and while I earnestly implored his divine assistauce, could shed the penitential tear. But how soon are these things forgotten. The more we read the different novels and other books which came into our possession, the more we were inclined to leave off reflecting upon divine subjects. Thus in a few weeks after hearing the remarkable sermon before spoken of, I could loiter about during the day, and lie down upon my pillow at night, without once thinking of the salvation of my soul; and I firmly believe that I was worse in point of wickedness than I ever had been. I have thought since, that it would have been a happy thing for me if the Rev. Mr. Fleming could have preached to me once more from this text: "My spirit shall not always strive with man." By this means, under God, he might have formed in me a fresh conviction of sin and a desire for salvation.

Forgetting, as I before said, the one thing needful, our minds were entirely taken up in reflecting either upon some novel adventure, or in forming schemes for the gratification of our vain and ungodly desires. Though

it has been several years since the period of which I have just been speaking, the events are entirely fresh in my memory. And when I look back on this period, I have many mingled sensations of pleasure and pain. In the first place, when I reflect upon the many enjoyments of myself and young friend, and the many hours which we spent in each other's company—although we did not spend our time profitably as we should have done—I almost wish I had the same time to spend over again. But I cannot dwell upon the errors of my early life without a feeling of sorrow; for I know that I might have found salvation when I first sought it had I continued to seek after it, instead of allowing myself to be led again captive by the devil. But it is certainly the case with a great portion of the human family, that if they cannot be led off from the path of duty in all cases, they can be turned aside by some one of the many means used by the devil, in order to carry out his wicked designs. And here, reader, before I leave this subject, perhaps a word of counsel will not be unacceptable. If you are old and have seen a great deal of the world, you will be the better able to judge of the correctness of my remarks; and if you are young and inexperienced perhaps they will not come amiss. Supposing you to possess common sense and a limited knowledge of your Creator, you will readily acknowledge, if you can only appreciate his goodness by the blessings which he has bestowed upon mankind, that he is all in all to you. It therefore follows, that we should know no law better than obedience to his commandments. But in attempting to obey God we must not expect to succeed without a great deal of opposition, and not without many sacrifices. Perhaps the most powerful obstacle in the way of the greater part of those who would serve God is wealth. We must therefore begin early to guard against avarice, which like a canker if not timely prevented will gnaw upon the soul of man till there will be no remedy. It was

the love of wealth, that caused the rich man to leave our Saviour and go away in sorrow. But this is not the only temptation in the way of him who sets out to seek salvation. The love of honor and the desire for carnal and sensual pleasures, are found to be equally successful in many cases, of enabling the devil to bring about his unhallowed purposes. In short, I would say to him who desires a speedy pardon of his sins, that all these things are to be forsaken, at least so far as to prevent them from exercising an evil influence upon our actions.

But this was not the case with myself and friend. For having forgotten the obligations we owed to God, we thought ourselves the most happy when we were following the inclinations of our wicked hearts. We employed our time either in reading novels and occasionally something of less importance, or in pursuing objects of amusement, such as fishing, trapping and hunting; all of which we were very fond. In the summer time we used generally to go at least once a week to a fishpond, and after fishing as long as we desired, we would undress ourselves and bathe in the pond. Upon reflection since, I have thought it very strange that I was not killed or drowned in some of those amusements. For it mattered not how deep the water was, if my friend went in I endeavored to follow him. But the most favorite amusement with us was hunting. For while we enjoyed ourselves very well in rambling through the woods, in which were many beautiful and romantic spots, we also made the peltry we caught a source of profit. But as I only went with my associate to bear him company, it was not considered just that I should have much of the gain. However, after studying some time, I hit upon a plan which I thought would soon make me equal to my friend, at least in point of wealth. It was this: Some boy of the neighborhood told my brother that if he could obtain the skin of hog's lard he might, by an easy process, prepare

it in such a manner as would make it very valuable for making money purses; and as there was a great mania among the lads in our neighborhood for purses, I thought it would be an excellent speculation, if I could only be successful in manufacturing them. I therefore, when my father killed his hogs, obtained as much of the material as I could, and began the process of tanning it—which was, to lay it away in wheat bran—by which means I supposed that I should soon be able to convert the suet skins into a lot of fine leather, of which I had already, in my imagination, made and sold a great many purses. But as there was nothing like a tanvat within my reach, I was obliged to make use of an old box without a lid; and instead of placing my apparatus in some secure place, I put it under a house. My reader will naturally suppose me to have been not a little impatient during the process. This was so, for I thought I ought to go at least three times a day and examine my leather. But I had not gone more than a third time when I found that some unfriendly meddler had been to my box and plundered it of its contents. So here my imaginary happiness ended, the dogs having had the satisfaction of eating up all my anticipated gains. Another milk pail affair thought I. This may appear to some of my readers to be a matter of very small consequence; but it taught me a very useful lesson, viz: That I should not, as the vulgar saying is, count my chickens before the eggs are hatched; or in other words, that we should not rely upon the hand of imagination but on the exertion of the head and hands, too, for the accomplishment of any object of usefulness or profit.

I informed my reader in a preceding chapter, that after my father had failed in the business of merchandizing at Blain's Cross Roads, he followed the business of peddling for a livelihood. This he did for several years, and by perseverance and industry made it a very good business. In fact, he was so successful as to be

able to satisfy many of the old demands against him and his partners as merchants. He had traveled much in the western part of the state of Tennessee, and found it very well adapted to his present occupation. And as there was to be a new town erected in that section of the country, he communicated to his family and friends his intention of moving there and going again into the business of a merchant. This news to me was not in every respect of the most pleasing kind; as in leaving my neighborhood I should perhaps forever shut myself out from the society of my friends, and especially from that of one of whom I have so frequently spoken in this and some of my preceding chapters.

I have before remarked, that there is no impression so durable as that which is made upon the young mind; and I think that the same remark is equally true with regard to the formation of early attachments; at least I found it so in what I have experienced with respect to myself and others. When, therefore, it was determined that we should leave the neighborhood, the news was received by me and my friend with no little regret. But as I knew that I must go, I endeavored to think as little about parting as possible, and consoled myself by the reflection, that I was perhaps going to a place where I should have much better opportunities than I had here. And I here, as in many other cases, gave imagination a full and free exercise of her powers, which soon laid before me a beautiful and flowery path to manhood, and from thence to honor. But alas! how little did I know of the scenes of difficulty and turmoil through which I was doomed to pass.

My father having sold the land where we lived, we made as speedy preparations for our departure as possible; and while the family were engaged in this, my father was preparing buildings for our new residence. Though at first I was rather averse to moving, I now became very anxious to go; and when some time in the month of October we took leave of our friends, I

was highly gratified. Having started late we anticipated an unpleasant journey; but it was otherwise.

The country through which we traveled the two first days, was in many places beautiful; but the land being poor, it would be more valued by the traveler for its scenery than any thing else. The third morning we approached the Cumberland mountain, the summit of which, though very unproductive, presents to the eye of the traveler, in the summer season, a most pleasing and beautiful prospect; as then he may behold at one view, the violet, the wild rose, and almost all kinds of grass, with which the ground is covered as far as the eye can see. This mountain being about fifty miles across, it was not until the fourth evening of our journey that we found ourselves at its foot on the western side, and the next day we arrived at Livingston, the place of our destination.

CHAPTER IX.

A description of part of West Tennessee; Remarks upon the manners and customs; Character of the Author's new acquaintances.

As I promised my readers in the title page of this book some descriptions, I shall devote a part of the present chapter to observations of this kind. And as my reader saw me at the end of the last chapter safely arrived at my new residence, it would perhaps be some gratification to him to have some general information in respect to the surrounding country. It will be found, when the geographical accounts given of this country are examined, that it is represented to be very mountainous and broken. This is at least true with respect to those parts of the country which lie contiguous to the Cumberland mountains, and to a river of the same name.

That part of the country which lies between the Cumberland river and mountains may be said to be covered with an almost continual chain of ridges or hills, some of which rise to the height of from one to two hundred feet. But it is remarkable that though the country is in such an apparently unfit condition for cultivation, it contains tracts of very fine land. The ridges or hills are, of course, unproductive. But the lands which lie between them are found to be very well adapted to the raising of almost all kinds of produce. The principal towns in the western part of the State are Nashville, which is the capital, Gallatin, Lebanon, Winchester, and Murphreysborough. The city of Nashville is situated on the south bank of the Cumberland river, about 100 miles above its junction with the Ohio. It is surrounded by a broken and hilly, but fertile country. It contains about seven thousand inhabitants, and carries on quite an extensive business in the manufacturing of iron. We had occasion to state before that the mountainous districts of this State were possessed of but little refinement, but this is not so in regard to those parts which are more densely populated. Although knowledge is not as extensively diffused into the minds of the inhabitants of this State as in those of the New England States, yet there are many portions of the country in which the people are well cultivated. Within the last ten or twelve years, there have been two Universities and several Colleges established in the State which have exercised a very beneficial influence upon the country in general. Besides these, the common school system, which has gone into operation, bids fair to extend knowledge to all parts of the country. In short, we may say that the country is in a prosperous condition, and is equal to any of the southern States in point of refinement.

Some of the New Englanders have had not only the temerity to think, but to assert that the western farmers, who reside in their thatched roof cottages, are possessed

of but a small share of intellect or knowledge. Just as though residing in a forest or among the hills and mountains could so prostrate the nerves of the brain as to dispossess it of every thing like common sense; or that living in thinly populated parts of the country would so stupify the minds of the rising generation as to disable them from receiving useful information. I agree that there are many places in the west where the light of knowledge has not yet shined. But this want of information is more owing to the newness of the country, and to the thinness of its settlements than anything else. It is almost as natural for the people of different countries to have different manners and customs as it is for the countries themselves to possess different climates and soil; and it is to be expected that in new settlements, the inhabitants will first apply themselves to procuring the necessaries of life—next its comforts, and last of all its refinements and luxuries. It is true, and it is to be lamented, that the principles of both moral and literary knowledge are not so generally diffused as they should be.

The new residence, before spoken of, was in a very broken part of the country, and where cultivation was by no means carried on extensively. After arriving at my new home, when I compared my present situation with that which I left, I thought myself very well suited. Though we were not in a spacious town, it was new to me, and presented many scenes to which I had before been a stranger. Not being acquainted with the business of a town, every thing appeared novel and curious; not that there was any thing really novel about the place, but my mind being uncultivated, it was more liable to be attracted than the mind of one who has always lived in a city.

Men are naturally prone to wander after new things. Yet it is not true that this desire evinces any thing like great discernment in them; at least, I am willing to acknowledge it, as it respects myself. If it might be

said that I was wicked in the early part of my life, I was certainly at this time more so; for I was now in a place where almost every practice that tends to degrade mankind was followed. There were about twenty boys here from the age of seven to nineteen, who were more skillful in evil practices than I; yet were not more willing to follow them. I soon became acquainted with all of these youngsters, and as the vulgar say, we were high fellows. As our little town had lately been established, it could not be expected that there would be much morality among the citizens; we were therefore almost entirely unrestrained, and were at liberty to do what we pleased.

CHAPTER X.

The Author forms and carries into practice several schemes for getting a living; Their success.

My reader will doubtless recollect that myself and friend fixed upon the age of fifteen as the time at which we intended to commence figuring in the world as persons of business. Having now reached that age, though separated from him, I thought it time for me to make some effort to accomplish this object. But in attaining this I found many more obstacles in my way than I had before anticipated. Five years before this time, when we fondly looked forward to the time now arrived, we believed that the materials for us to act upon would all be ready for us, and at our hands. But I now found that this was a mistake; for instead of finding horses, carriages, and lands, as we imagined we should be able to have without much exertion, I found myself possessed of nothing, and worse than all, possessing but little judgment or experience upon matters of this kind.

It is generally the case that the student who is learning a profession, or the apprentice who is learning a trade imagines that when he has done it, he will gain distinction or wealth very fast. But he thinks too little of the exertions that he must make, in order to accomplish his ends. It is said by some, that mankind are too apt, in reflecting upon these difficulties in life, to put the worst construction upon things ; but it is equal-true that men, in these calculations of future gains, are more apt to look upon the flowery side of the picture. This was almost always the case with my anticipations ; and I have experienced so many disappointments from this fault, that I feel it my duty to warn others against it.

Some one has said that men are not so much the creatures of circumstances, as the circumstances themselves are the creatures of men ; and from my personal experience, I can heartily subscribe to the truth of the maxim. Then to those who are just beginning in the world, I would say, in all your plans for the future take reason for your guide. Study and obey her precepts and be moderate in your expectations and you will assuredly profit by it.

I thought at first that I would commence my favorite pursuit ; I mean that of trading. Notwithstanding I had always been the loser by following it before, I could feel entirely willing to enter into the business. My mind was led to an investigation of the reasons why my success before had been so bad. In doing this, it was suggested to me that the great and only cause of my bad luck in trading was my inexperience and youth ; and that at my present time of life, I might embark in the business with safety. But I was for a moment stopped in this train of thought, when I reflected that those by whom I had been cheated were persons of my own age. There, thought I, were Bill, Tom, Harry, and others, who had no more sense than I, yet they had always cheated me very badly. This, indeed, to me appeared to be a strange phenomenon of human nature,

and one that the utmost efforts of my intellect were incapable of unfolding. I therefore was obliged to class it with other mysteries belonging to the human family, and which are too obscure to be looked through by the short sight of man. However, since that time, I have, by the aid of experience, and the observations I have been able to make upon human character, formed what I believed to be a tolerably correct opinion upon the subject. I believe that, as some men possess naturally better capacities for intellectual improvement than others, so also some possess more natural skill in certain branches and professions than others. And this principle will ever apply to the frauds, deceptions, and chicanery of mankind.

We might find illustrations sufficiently clear upon the point in question, by examining the formation of some animals. For example, the farmer greatly prefers the ox, in the performance of his drudgery, to the horse; and what would a wandering Arab say if you were to offer him a horse in exchange for his camel to bear his enormous burden? Daily observation and experience teach us this truth. We find among mankind that there are as many tastes and desires as individuals. While, for instance, one who has been raised upon the sea coast, will eat the oyster and other shell fish with great apparent satisfaction, many of those who live in the interior behold them with disgust. Then if there are different tastes among us, why not different desires? and if different desires why not different inclinations? But, I would only refer my reader to his own experience; which, though it is said that none but fools learn thereby, will often be found a good schoolmaster. But what, say my young readers, does this signify, if even you have proved your proposition! I would answer, a great deal; for if it is true that men possess different physical and intellectual capacities, it is very important that those who are young, and have yet to choose a trade or profession, should choose those which

they are the most capable of following. We too often, in making choices, consult our vain and foolish imaginations, rather than our real capacities; and hence so many quacks in the practice of medicine, disreputable lawyers, and unprofitable clergymen.

If our young people were more careful in their choices, and would consult more deliberately their abilities to fill a station in life, we should find the next generation very much improved. I have realized, from experience, that rashness is the cause of a great many of the difficulties of life. And though at the period of which I write, I was not fully aware of this, I soon after felt its force; for I was induced to enter into a speculation, which, though it was small, I carried so far as to be injured by it. The business to which I allude was that of selling fruit. This was followed by other persons of my acquaintance with success, and I thought I might follow it without the fear of being the loser, as I had formerly been. I, therefore, as I had no capital myself, borrowed some money of others with which to make my purchases. I was very successful in my little occupation, even more so than I had anticipated; and it was not long before I was fully able to pay the money to those from whom I had borrowed, and to keep a tolerable stock of fruit on hand besides. I managed this way during a winter, and was perhaps as happy in my occupation as a wholesale merchant in his counting room.

This brings into notice another truth, which is, that happiness can be possessed by the peasant as well the potentate. But after a while, the winter breaking up, I was obliged to suspend my operations, on account of not being able to obtain fruit. But I thought it would not not do to be idle, and as I had made between fifteen and twenty dollars through my late good fortune, I might enter into some larger speculation. And so I did; for there was a man of our little village who, though he had a considerable family and was of suffi-

cient age, to be a man of principle, if age would make him so, was very fond of trading with boys. He was a blacksmith by trade. I was one day in his shop boasting to him of my good luck in the fruit speculation, when, after flattering me a little, he mentioned to me that he had several pistols, which were not just then in shooting order, but with very little expense they might be made not only to shoot, but to sell extremely well. This was sufficient, and I was soon induced to buy four of his pistols, for which I gave sixteen dollars, thinking to have them fixed by paying a dollar or two, and sell them again for twice as much as I paid for them. But here I was mistaken ; for when they were examined by those who were judges they were found to be worth not one tenth part of the money I gave for them. I now found that every speculation was not alike ; for it took me longer to dispose of my pistols than all the fruit I had ever sold. In fact, after rallying for some time among my young companions, and receiving many a sarcasm on account of my excellent skill in my favorite art, some of them had the boldness to tell me that I could not give them my fire arms, much less sell them to them. Thus I had to acknowledge, though I must confess I did not like to do so, that I was entirely outwitted by the blacksmith, whom I had before taken to be an almost natural fool.

CHAPTER XI.

A continuation of the same; The Author becomes acquainted with a young lady, whom he proposes marrying.

I now found myself what I was not before aware of, a mere novice in human nature. As I never had taken occasion to reflect much upon the weakness of mankind,

I knew but little of the blemishes that belonged to human nature; and in reflecting upon my late loss I was only affected on account of pecuniary considerations. However, my reflections involved some reasoning, and when I endeavored to settle in my mind who was in fault in my late disaster, I attributed it all to my friend the blacksmith. I thought myself as skillful in trading as I ever before had been. There is not, perhaps, a principle more common to the human heart than self-esteem. It is almost as universal as the law of gravitation. Look among the uncivilized savage of the forest, upon whose ferocious minds the light of science and refinement has never yet shone, and there you will see the principle cherished to a great extent. But if it is often observed among those beings, how much more prevalent is it among those who live within the haunts of civilization? It is entirely consistent with the principles of virtue and christianity that we should love ourselves to a certain extent, but mankind generally think so highly of themselves as, if there is a fault committed, to rather lay it to others than themselves. This was exactly my case, for I never examined myself much, and if I had, I would, no doubt, have found many serious defects in my nature. Let each esteem others better than himself is an excellent admonition, and is worthy of our most scrupulous observance. In which case there would be no back-biting, tale-bearing, slander, &c., and which if I had done at this time, I should have made great reformation in my mind and character.

But I was placed, as it has been hinted before, among persons many of whom were of dissolute habits; and as they were my almost constant associates, I was inclined rather to follow them in their practices than to draw back. But though I was after awhile brought to believe that it would not be entirely safe to go into further speculations, yet I was determined that I would not be entirely idle. For I thought that I not only had as much need of a living as others, but that I also had

a right to it. I therefore determined, that, whether I was successful or not, I would try, not doubting but I should, after awhile, strike a breeze, as the nautical phrase goes. But the next question that arose was, what expedient I should resort to next in pursuance of my object. I have before said that some of the inhabitants of our village were quite fond of gambling. I considered them my strongest friends, and after I became somewhat acquainted with them, and used to their manners, I acknowledge that I thought that there was not much impropriety in going occasionally to the horse-race, or throwing a few cards.

This shows the influence of bad company, and, though we do not ourselves intend doing wrong, we are just as certain to be led off from the path of virtue as we follow bad company. There is no evil of which young persons should be more afraid than that of dissolute and wicked company, which is so well calculated to prostrate every good intention of the heart. But the great excuse generally made by persons who follow this kind of company, is some attachment for the votaries of vice. But this is no excuse at all—for if we love our wicked friends, there is no reason why we should act with them. And think not, young reader, that you will receive no injury from associating with such persons; for in vain will you worship your Creator if these be your continual companions.

But to return, I soon became quite willing to hearken to the counsel of my friends on all occasions—and my reader will not perhaps be surprised when I inform him that I was induced, partly through their influence, and perhaps partly from my own bad inclinations, to try some experiments in gambling—not throwing cards, as blacklegs do, but betting on horse-racing—a step which four years before I could not have been made to believe I should have taken. But it is as the maxim says, "one never knows what one may come to." I was led to believe that if I could be successful in gambling, I

would follow it, and as there were to be some races in a few days, near where I lived, I prepared myself, as well as I could, to participate in them. But when the time came I could not go; I therefore had to send my little capital by a friend. But I here had a little more discretion than I had evinced on former occasions, for I took care to divide my capital in two parts, one of which I sent on, on the first day of the race; and when my friend returned home I had the mortification to find that, in following my instructions, he had lost my money. When the next day came I determined to send all I had, and lose it also, or win what I had lost. I did so, and by chance won it back again. This gave me a new idea of gambling, and I thought if any one ought to be shy of it, it is one who is blind. I now began to direct my thoughts, for the first time, another way, and to consider more minutely the nature of things before I attempted them. But I was not yet satisfied with the trials that I had made to accumulate wealth—on the contrary, I determined to let no expedient pass untried. I moreover thought that I might learn some trade, which would secure me at least an humble support.

I now took what money I had, and purchased leather; and being very intimate with a young man who followed the saddling business in our little town, I received his consent for me to bring my leather into his shop, where he was to instruct me in making girths and bridles. Accordingly I commenced my new trade, in the modus operandi of which I was quite successful, which was even more than I expected, or than some of my friends would believe when they were informed what I had done. However this was not done without great patience and perseverance on my part, and had it not been for the friendly encouragement and assistance of my friend the saddler, I, in all probability, should have failed in this, like all my former schemes. There perhaps is nothing more favorable both to the physical

and intellectual system of man than industry, and none have felt its happy influences more sensibly than myself. Before the time to which I allude, I had spent the most of my time in idleness, and as I had never been in want, I had never made great exertions to accomplish anything. But this was not the only good effect produced upon me by the advances I had just made in my new occupation, for many of the people by whom I was surrounded, being somewhat surprised to think that one who is blind could learn to make a neat bridle, were very desirous of purchasing my work, insomuch that I found sale for all I made. I was now willing to believe that I might easily be independent of others in regard to living by making a proper use of the means placed in my hands. I continued this way for some time, working at my humble occupation, and doing what I and my young friend thought a pretty profitable business, considering who did it, and what kind of business it was.

But here again it was my fate to commit another error. I do not mean, as some who use the term fate, to say that my Creator had made me purposely for its commission, or that the stars had so powerful an influence upon my conscience, that I could not well get around it; but, that as we are all liable to err, I in this case followed my evil inclination, which always possesses sufficient power to influence all our actions. I do not mean that the action alluded to is, in itself, an error, on the contrary it is recognized in the holy scriptures as a good work when done under proper circumstances. But it is not always policy for us to do a good action, though it be ever so noble. To illustrate this, one example will suffice. The peacemaker is spoken of in the scriptures as blessed, and none will deny that it is a virtuous action to make peace between our fellow creatures under common circumstances. But suppose that you were to see two of your friends engaged in a quarrel at the foot of some precipitous eminence upon which you might

be standing, and suppose in attempting to make peace between them, that you would greatly endanger your own life by descending the precipice—you no doubt would believe it right to remain a mere spectator of the affray. This was not exactly my case, yet there exists an analogy between it and that in which I was a party. The truth is as follows, in respect to myself.

One of the youngsters in whose company I was much delighted, and who had gained no small influence over my actions, being older than I was, began to think upon the subject of matrimony; and as we were each other's secret keepers, he was not backward in communicating to me his designs, which I thought very just as they regarded himself, and very applicable to me in my situation; for I considered myself in a very fair way to do well, and I thought it very desirable for me to have some fair one to participate in my prosperity with me, and also to share the toils of life; and I thought myself the more safe in entering into these views, because I had noticed in the life of Dr. Franklin, a letter written by him to a young friend, in which he proved very satisfactorily the propriety of early marriages.

But I here forgot my own peculiar circumstances, which if I had viewed in a proper light, I doubtless should have been less rash in my conclusions.

But as I had determined to marry as soon as I found a favorable opportunity, my mind was more taken up in future plans than in reflections upon present consequences.

Soon after the formation of my design, I became acquainted with a young lady, whom I thought possessed of many excellent qualities, and as she paid much attention to me whenever I chanced to be in her company, I soon formed a very favorable opinion of her, which I thought to be reciprocal on the part of the young lady herself. I therefore proposed a union with her, and though the proposition was not received exactly as I wished, it was far from meeting with a positive refusal.

I was so certain of the engagement, that I had drawn very largely with my imagination upon the time when the rites should be solemnized, which would seal my happiness in this life forever.

But, happily, here again I was disappointed; for upon consulting a friend concerning the proper steps to be taken in my present enterprise, he not only told me that I should be highly censurable for making any such arrangements, but he intimated that he himself had a claim to the young lady, which he intended to assert, and which he did too, for I was never permitted afterwards to hint the subject to the good lady without receiving a repulse.

I now began to think that though I had become somewhat consequential as a girth and bridle maker, I was not a great favorite among the ladies, and thought if any person ought to complain of disappointments, it was myself, of the one just alluded to, which was, as I thought, much greater than any I had ever before met.

But this was a great mistake, and one of which I have been sufficiently admonished, since that time. Yet I am not the only one who has labored under this mistake, for I find that there are many beardless boys of sixteen, as anxious to marry as I was. And perhaps many would laugh at me, if I were to tell them they are wrong in pursuing such a course, yet I am sure that no sensible and discerning person will deny the folly of it; and I need bring no other illustrations before my readers to convince them of the fact, than their daily observations and experience; by which they will discover that few of those who marry at so early an age, are bettered by so doing. I therefore am happy that I, by what I then thought a cruel disappointment, was deterred from committing such a thoughtless folly.

CHAPTER XII.

The Author becomes acquainted with a Medical Gentleman, with whom he is sent to the city of Lexington, Kentucky; His journey; His description of the country.

How long I should have continued sorrowing on account of my late disappointment, I cannot tell, had not a circumstance taken place which drew my mind to another object. I mean that of my becoming acquainted with Dr. Samuel Bender, a gentleman possessing no small share of that benevolent feeling, by which the truly philanthropic mind is characterized.

This benevolent hearted man, on my first introduction to him, manifested a great interest for my welfare; and after examining the condition of my eyes, gave me many flattering assurances of their being restored. He also kindly offered to convey me to the city of Lexington, Ky., to the celebrated Dr. Dudley, who had brought several persons to sight who were born blind. And as Dr. B. was highly valued in the country in which he lived as a physician, I of course reposed in him the utmost confidence, knowing that what he did was from the purest benevolence.

It would be in vain for me to attempt giving a description of the many joyful sensations which thrilled my heart upon the reception of this intelligence. If you, my reader, had been blind all your life, dwelling amid scenes of darkness, and wandering among the most exquisite beauties of God's creation, and yet not permitted to behold them, you might feel such sensations upon receiving hopes of a restoration to sight; but you never could describe such emotions as those with which your heart would be filled. All my past life before this time, had been a scene of almost entire darkness; and not only so, but I had labored under innu-

merable disadvantages, arising from my want of sight. I now, therefore, fondly anticipated that these difficulties would be brought speedily to a close, and that I should soon be able to behold, not only my dear parents, but the divinely beautiful works of nature, which I had always been so desirous to see. And after my medical friend had consulted my father upon the subject, and gained his consent for me to go, I waited with great impatience for the time to come to commence our journey.

I was, in this case, like many others mentioned in our preceding chapters. I let imagination have her full exercise in all my reflections; and though I was not so inexperienced as on some former occasions, yet I knew little of the effects that my intended journey would have upon my future course of life. This was was the first travelling of consequence that I had ever done; it was not the less important on that account. This journey, like almost every thing else that I had undertaken was considered, by some of my good friends, as a piece of great foolishness in me. Such persons are not worthy of the name, but rather deserve the appellation of enemies, as they often prevent others, by their pernicious councils, from doing what they ought to do. But such is the deformity of human nature, that very few of the great mass think or act as they ought upon the most common occurrences of life, much less of those things which are of higher importanee. When, therefore, some author tells us that a true friend is seldom found, we cannot, if we made much observation or had much experience of human nature, but be struck with its simple and practical truth.

However, my new friend was not one of those whose outward appearanees alone are the only proofs of their friendship toward mankind. This was very happily exemplified, in his offers to attend me in the tour before mentioned. For he not only proposed leaving an extensive practice during our absence, but also generously

offered to pay the expenses of the journey. But as my father was in good circumstances at this time, he of course did not accept this last generous offer. The time set for our departure, though but a few weeks distant, passed very slowly away to me, for as I had very sanguine expectations of soon being able to behold the world with its charms, I longed for the period to come. But if I recollect the events of this period with ordinary preciseness, I am sure that I never shall forget the day upon which I took leave of my parents and friends, in order to commence my journey. It was sometime in the month of January, and on one of those cold and dull days which are so common at this season of the year. I should perhaps have been able to choose a a more favorable time, had it not been that my friend Dr. B. had set several times previous to this for our departure; but on account of a great deal of business, had been as often disappointed in his expectations.

This was the first time of leaving my parents and friends, and had it not been for the fondest expectations of success in my enterprise, I should have been far from consenting to leave them, although I was well apppriseed of the faithfulness of the individual with whom I was to journey. Though the weather was intensely cold, and every thing around bore a dull and gloomy aspect, yet it very little affected me, and I took leave of my friends in high spirits, hoping when I returned that I should come a new and happy being. I traveled the first day only a few miles to the house of my friend, from which place we were to take our final leave; and after remaining here a day or two, which I passed very agreeably with his family, we commenced our journey. And as the section of the country in which I lived lay near the State line, between Tennessee and Kentucky, we were soon beyond the limits of our own State.

But before entering upon a description which I have promised my readers in my travels, it will perhaps not be amiss to make a general remark or two in regard to

some of the false ideas which have been formed by many persons, with regard to descriptions given by the blind. Some believe that because a man cannot behold a landscape, a spot of beautiful scenery, or a lofty mountain, that he can know but little about it. But this is a great mistake, for it is not by vision alone that we are enabled to distinguish beauty, sublimity, or grandeur, for the sense of sight is only the agent by which these pleasing sensations are communicated to the heart. Homer was blind; and what think you, my reader, of his poetical descriptions? Are they not as good as those of Virgil and Horace? A blind person may not indeed distinguish the variety of colours—the gorgeous hues of the landscape scenery,—but all the emotions produced by the stupendous, the lofty and the grand, may be well conceived by him. Nor is he at a loss to imagine by association, beauties and charms, of which he can have no real or literal appreciation.

After leaving the State of Tennessee, we traveled several miles into the State of Kentucky before we met with any material change in the land or appearance of the scenery. This will be apparent, when we consider that the Cumberland river forms, in many places, the bounding line between the two States above mentioned. And as many of the creeks and small streams which are tributary to the river, empty into it from the Kentucky side, it is natural that the country through which these waters run, should be hilly and broken, like that upon the south side of the river. It may also be remarked, that though there is a difference in the local interests of the two States, the manners and customs are very much the same.

But if I had written my life during the time in which I first travelled through this State, no doubt my notions of the peculiarities of the two countries would have been very extravagant, and in many cases, entirely incorrect. For as soon as I had gone beyond the boundaries of my native State, I fancied to myself that every thing bore a strange aspect.

On the second evening of our journey we arrived, after having ridden all day over a very hilly and broken country, at the litle town of Berksville, which lies immediately upon the Cumberland river, and seven or eight miles north of the State line. The day was very cold, and it was with no small inconvenience on our part, that we traveled. Whatever may be my opinions at present in regard to the hospitality of the people of Kentucky, I am certain that it was very unfavorable on the morning after the first night that I staid in the State. For having stopped at a tavern between sundown and dark, upon walking into one of the rooms we found the family at tea, and almost ready to leave the table. But on our being announced, some of the family arose from the table and requested us to fill their places, which was not done by us without some remonstrance on the part of my friend, who said he was too much affected by the cold to enter upon such important duties. But when we were informed by the good landlady, with much emphasis, that the victuals would soon become too cold for use, we obeyed the summons. But in doing so, we found the means for appeasing hunger as scarce as those for destroying the effects of the cold. But if these things were lacking, they were more than made up by compliments, of which my landlord and lady were as full as a French dancing master. After finishing our cold and half-prepared repast, which is always sufficient to make a hungry person angry, we were shown to an apartment, where we sat hearing our host enumerate the pleasantness of his situation, and the many advantages his little town had over some others, until bed time. After we had retired, we consoled ourselves under the belief that we should receive something better at our next meal; but we were disappointed, for when morning came, and we were summoned to breakfast, we found, as we formerly had done, that compliments constituted the most important part of the repast.

From this place we went out of town about half a mile to the house of a physician, from whom we were to receive a letter of introduction to Dr. Dudley, of the city of Lexington. We were received there cordially, and though Dr. C. was absent, we spent our time very agreeably in waiting for his return; for he being very wealthy, and having an agreeable family, they left nothing undone which could add to our comfort and ease. There appeared to be a great contrast, between my friend the tavern-keeper, and my new host, for while my landlord was made up of small accommodations and great compliments, my new host possessed both in abundance. But there was one circumstance connected with my stay here, which had a tendeney to make me feel somewhat unpleasant. It was as follows: When myself and friend arrived near the house just alluded to, we hitched our horses, and the place being strange to us, I was led by Dr. B. to the house; but some of the slaves seeing it, happened to say to some of their fellows that there was something the matter with me, but those to whom they spoke understood them to say that I was distracted; and there being a great many slaves about, it was communicated from one to the other in a moment, and when we stepped into the house they all fled, as if I had been a rhinoceros or a tiger, and it was several hours before they could be undeceived. After having accomplished our object here, we travelled towards the city of Lexington, a place which I most ardently desired to reach.

The first day after resuming our journey, we traveled upwards of thirty miles over a country more level than that which is near the Cumberland, though the land is not so productive. The next day we crossed Green river several times, and as might be expected, we found a very rough, and in many places, a barren country. We next passed through a more fertile part of the country, which is thickly settled, and divided by the citizens into elegant fields and pastures. The part

of the country to which I allude, surrounds the little town of Danville, which, for an inland place, is in quite a flourishing condition; and with other schools and academics, it contains an institution in which the deaf and dumb are instructed with much honor to their instructors, and satisfaction to the patrons of the institution.

CHAPTER XIII.

A continuation of the Author's observations; He accidentally becomes acquainted with Rev. N. T. H. Benedict; His arrival in the city of Lexington, with other remarks.

Besides a considerable number of academies and common schools, there are, in the interior and northern parts of the State of Kentucky, several excellent colleges, which yearly furnish to the surrounding country, persons well qualified to do honor to their different professions. But this is not the case with the more southern parts of the country; for while they have neglected, to a great extent, matters of much less importance, they appear to have forgotten the great utillity and importance of educating their children. However, this may be apologized for, in some degree, when we consider the general condition of the country; for as it is not generally settled with wealthy and well informed persons, and as it is generally the case that those whose minds are unenlightened, have no great taste for education, it is reasonable to suppose, that a country settled by such persons is less apt to improve than one whose citizens are more refined. I do not wish my reader to understand me, in these remarks, as intending to undervalue persons without education. For if that were really my intention, I should find as fit subjects in my

native State as in the country of which I have been speaking. But in my journey I was very much interested with other improvements, such as roads, manufactures, &c. Of the first, there are several which are very excellent; but the road to which I more particularly allude, is the one leading from the town of Danville, to the city of Lexington. This road, when I first traveled through the country, was only partly finished; but since, in my travels, I have found it entirely completed; it is covered with stone, is always in good condition, and adds greatly to the value of lands lying near it. There are also several cotton factories in this section of the country, which, by their consumption, greatly facilitate the trade between the citizens and those of the more southern States. The lands are generally productive; and being managed by intelligent and enterprizing men, who devote their whole attention to husbandry, they bring forth exuberent crops. There, perhaps, is not a more beautiful scene presented anywhere in the west than may be seen by the traveler, in the summer time, in passing through this country. He very often travels a whole day without losing sight of a beautiful landscape. And while on one side he beholds a neat cottage or mansion, he perhaps, in turning his eyes to the other, will behold extensive pastures, upon which are grazing vast numbers of the finest cattle. If, therefore, there is any place in which the enthusiast for a rural life can be happy, it is in the bosom of a country like this.

After leaving Danville we traveled over a country, such as has been described, until we came to the Kentucky river, a beautiful stream, running through the heart of the State for many miles, after which it runs to the north and empties itself into the Ohio. I have before said that the Great Road leading from Danville to Lexington, and thence to Maysville, on the Ohio river, was not finished at the time of my first visit to the city of Lexington. When, therefore, we arrived at the

river we found no other means of conveying us across than a ferry boat, which was drawn from one bank of the river to the other by ropes; but since, there has, with the completion of the turnpike, been a substantial and elegant bridge built across the river.

The next place of interest to which we came was the little town of Nicholasville, at which place we were very much interested in noticing the operations of a hemp manufactory. These manufactories are quite numerous in the northern part of the State, and furnish, to a great extent, the southern States with ropes, bailing, &c., for which they receive in exchange, cotton, rice, and other commodities. From this place, making our way towards Lexington, we had come within about eight miles of the last place mentioned, when we came up with a gentleman whom, from his dress, we took to be a traveler, but we soon found that we were agreeably mistaken; for after exchanging the usual salutations, we entered into a discourse, in which, after asking us where we were from, he informed us that he was a citizen of Lexington. This was the more gratifying to us as we were entirely unacquainted, and as we took our new companion, from his appearance and conversation, to be a person possessed not only of some influence in the city, but willing to do any thing in his power to contribute to our ease and comfort during our stay there. In this supposition we were perfectly correct, for in him we found every thing that was courteous and generous. Though he was past the age of fifty he possessed much of that cheerfulness and buoyancy of spirit which characterizes persons of earlier years; and combined with this, the politeness and dignity of a gentleman. In a short time after we came in company with this gentleman, he observed by my manner that I labored under some bodily defect, which he soon found to be blindness; he then inquired of my friend, Dr. B., the cause of my blindness, my age, and some other circumstances connected with my situation, in all of which he appear-

ed to be very deeply interested. By this time I had learned from his conversation that he was a divine and a physician, and that his name was Benedict. After satisfying himself concerning the particulars of my situation from conversing with my friend, he commenced a conversation with me, which, though somewhat singular when compared to any that I had ever before heard, was very much to my liking. His conversation was, as near as I can recollect, in substance, as follows: "Well, master Champlin, what have been your opportunities for gaining information?" and upon my answering him that they had been limited, he said that it was a great pity. He next asked me whether I was fond of music or not, and how I would like to go to school. I told him that there was nothing which gave me more delight than hearing music, but that I had never thought myself capable of receiving instruction in school, owing to my blindness; but, said I, if I could learn, I should think it the greatest pleasure that the world could afford me, if I could be placed in some good institution. He then addressed me thus: "My young friend, though you appear to be desirous of receiving an education, and though this desire must naturally arise from a conviction, to some extent, of the necessity of it, yet you are young, and there are many favorable effects made by education upon the mind which, perhaps, you have not been able to discern." He then told me that there would be no difficulty in my learning different sciences if I would try, and that by going to school a few months I might receive that instruction, which would be the means of my making an honorable support. At first I was very slow to believe such logic, which appeared to me to be more like an idle speculation than good reason. However, it was soon made apparent to me by demonstrations of another kind; for, finding that I was not very likely to become a proselyte to what my friend had before said, he told me that he would repeat a part of the multiplication table to me, and if I

did not learn that, he would then think with me that it would be useless for me to go to school. He did accordingly; and he had repeated it once only when I was able to repeat it also. "Now," said he, "you have learned what I have told you, and what is the reason that you cannot learn other things as easily?" This was sufficient proof to me; and the truth that I could receive an education burst upon my mind with an influence like that of the sun upon the vision of those who have sight, when it has been long shut from their view by clouds and darkness. This new discovery heightened my desires of receiving sight to a great pitch, and I now desired more than ever to know my fate in this particular. But in conversing with my new friend, Dr. Benedict, upon this subject, I thought I discovered an unfavorable omen in his conversation, for though he had lived in the city of Lexington for some time, and was well acquainted with the skill of Professor Dudley, yet he never once told me that he thought my eyesight could be restored. But while he said but little upon this subject during our little ride, he continually gave me some new encouragement as to education. He told me with great seeming satisfaction that I might, if studious, soon become an excellent grammarian, which would not only be extremely pleasing to me, but, by teaching which, I might render myself useful to society, and at the same time might insure to myself a competency. As my friend had just proved to me my capability of learning, by demonstrations that could not be mistaken, my reader may well imagine that this intelligence was of a very cheering tendency. But this was not all that I discovered in the Rev. N. T. H. Benedict which gave me pleasure; for while he was quite coversant with science, and courteous in his manners, I found him possessed of a very benevolent mind, which to all persons, is a source of gratification. He was not like many in the world, who are, to all external appearances, very benevolent, but who, when asked to prove it by some

charitable action, will soon let you into the emptiness of their hearts. The following facts will more fully prove what I have said. After learning that my father was in favorable circumstances, he thus spoke to me: "I am a poor man, and make my living by my practice in medicine, but as I feel much interested for your happiness, I am disposed to do any thing that I can to promote it: if, therefore, you will accept of it, I will obtain for you a situation in the city school, and will also be happy to admit you as a member of my family. I of course, at that time, was not prepared to give a definite answer to the kind proposal which had been made to me, but I thanked my new acquaintance very heartily for his kind offers, and told him that I would answer him as soon as I had visited the Board of Professors in Lexington, at which place we had now just arrived. But he was not satisfied with this, for he told us that we must give him the pleasure of accompanying him home, and that I should tarry there till he and my friend found a suitable boarding house at which to stop.

Having now approached the suburbs of the city, my friends had a beautiful view of its large churches, and other buildings, and having rode through several of the streets, which were handsomely laid out, we arrived at the house of our new acquaintance. We then dismounted; and after having been introduced to the partner of our friend, in the practice of medicine, we were showed into a very neatly furnished part of the building, where we were introduced by Dr. Benedict to his family.

Whatever may be said of the fates decreeing unequal matches in the world—which happens in so many melancholy instances to the destruction of all happiness in both, I am far from believing that my new friend found an inferior in his companion, as respects either a benevolent disposition, or a well cultivated intellect.

I was somewhat surprised to find that my new acquaintance, who was past the age of fifty, married to a

young lady of twenty, and I could not but believe that she had been induced to marry him for property; but after having become better acquainted with them, I found myself agreeably mistaken, for they showed by their actions that they were actuated by the only just and reasonable motive for wedlock, namely, that of pure affection.

After having remained in the company of Dr. Benedict and family for some time, he and my friend left me in the company of Mrs. Benedict while they visited the hotels, and other public places in the city. I here spent a very agreeable afternoon which was occupied mostly in asking and answering questions. On the one hand, the ladies in whose company I had been left, when they found that I had come from the mountains, were very much interested in making inquiries concerning the peculiar manners and customs of the people, and I, on the other hand, was equally interested with descriptions of a city life. About 5 P. M., Dr. Benedict returned home, and when I asked him for my friend, he informed me that he had left him at a tavern, and that he intended to retain me in his house till the rest of his family, who were then absent, returned. He also informed me that he had obtained a situation for me in the city school, to which he said I would be entirely welcome if I would accept of it. This, though it may be considered by some a matter of little consequence, gave me a full proof of the goodness of his intentions, and the magnanimity of his soul; and I found in time, apparently, all the kind feeling and attachment of a father. Such friends as these, my reader, are like the most precious diamonds, scarce and very rarely found. We may find, in almost all soils, stones whose external appearances are beautiful, but when we inspect them closely, we find that they are full of blemishes.

So it is among the great family of mankind. If you are in a state of prosperity, they will bow before you; if you are possessed of great influence, they will seek

opportunities to befriend you. But reverse the picture. Let some circumstance take place by which your interest and wealth are snatched from you, and you will then be looked upon by those very individuals with indifference.

My new friend next informed me that he had recently compiled and published a treatise on English Grammar, which he thought would be well adapted to my capacity for receiving instruction. He then presented me with a copy of the work, for which I offered to pay him; but he would receive nothing. By this time his daughter and sister-in-law had returned home, and after spending some time very pleasantly in the company of the whole family, I took leave of them for the evening, and repaired to my boarding house.

CHAPTER XIV.

A description of the city of Lexington; The Author's interview with Dr. Dudley; His disappointment in the object of his visit.

Lexington is the county seat of Fayette county, and lies on a branch of the Elkhorn river. It is situated about twenty-three miles from Frankfort, the capital of the State, and is surrounded by a most beautiful and fertile country. It has been but a few years since this city contained but a few scattering buildings, and not a great while since the beautiful farms by which it is now surrounded, were a wilderness. But how different is it now; instead of the traveler beholding a vast forest of majestic woods, and his ear being saluted by the yells of the ferocious savage and the howlings of the wolf and panther, he is filled with admiration by the many beautiful landscapes and stately buildings which the surrounding country and city present to his view.

The city in 1830 contained about 6000 inhabitants, but since that time it has increased to about 7000. Its streets are generally beautiful and well kept, the principal of which are from one and a half to one and three quarters miles in length. Its buildings are generally spacious, and many of them are ornamented in front by trees. Besides many beautiful mansions owned by the wealthy inhabitants of the city, there are here seven large churches, with several other very beautiful edifices. It seems that in founding this city, lucrative gain was not alone the object of those who left the more populous parts of the United States to colonize the West. As soon therefore as they were able they thought, as all rational persons think, that it is as important for every city or country to have temples erected wherein to worship God, as it is for every family to have an altar of prayer in their circle.

This city contains the Transylvania University, an institution which has not only been highly valued by the state of Kentucky, but patronized by the other western and south western states; and it has sent forth no inconsiderable number of skillful physicians, popular lawyers and useful divines. This city also contains several extensive manufacturing mills, which are propelled by steam; and considering that it is an inland place, it is certainly one of the most prosperous in the West. As it is well furnished with schools suited to the different capacities and wishes of the inhabitants, all who live within its bounds if they are not educated, have the opportunity of becoming so.

When I first arrived at this place, in walking through the streets with my medical friend, I was very much surprised to find, in the most business part of the city, no apparent dissipation, for it seemed that all was orderly and quiet. I was not only struck by this peculiarity, but having spent all my life, in a country where little or no advancement had been made by the citizens towards refinement, I was much surprised to find so

much cultivation here. And I have since wondered how persons could be surrounded by learning and refinement and be insensible to its charms. But the great excuse that the ignorant have for remaining so is, that they can be as happy and virtuous without education as with it, and consequently that they prefer spending their lives in occupations that will be more useful. But such persons should recollect that we may, by possessing much information be more capable of doing good, and as God has given us rational facultics, capable of being greatly cultivated and ennobled, we are responsible to him for their right improvement.

Another great argument which might be adduced in favor of education is that it generally exercises a beneficial influence, not only as it expands and improves the minds of mankind, but it puts us in possession of the best rules of moral action. I never shall forget thc strong demonstrations of the importance of education with which I met during my stay in the city of Lexington. For I here was made, in many cases, to lament my ignorance, in hearing the conversation of the learned—and was much surprised, at that time, to find them possessed of so many benevolent and hospitable feelings, not once drcaming that they owed their force to education.

It has often been said by those who value education little, that I give it too great a preference; for, say they, we can certainly be christians without it, and we havc known many persons possessing no education who have become wealthy; and granting therefore the proposition, which we think every rational person will do, that religion is sufficient in itself to make us happy, and that wealth can be obtained without a knowledge of the arts and sciences, where is the necessity of so much education? It is true, that some men possessing no knowledge of letters, have made some figure in Christian communities, but there can be no doubt, if such were well educated, that they would be much

more beneficial to their fellow creatures. And, with regard to wealth, if all who possess it were well educated, we should see it used in a very different way from that in which it is at present. In short, if we wish to live in the world for ourselves alone, without regarding the welfare of others, we may be indifferent whether we improve our minds or not. But on the other hand, if we would desire to be useful to society, by inculcating, by precept and example, wholesome and genuine principles, we should consider education as one of the greatest assistants.

After we had arrived in the city of Lexington, and made the necessary arrangements for our comfort during our stay at that place, Dr. Bender, the gentleman with whom I traveled, presented the letter of introduction received by him from a medical gentleman of whom I have before spoken, to Dr. Dudley, at the same time making known to that gentleman the object of our visit. Dr. D. made several inquiries with regard to the appearance of my eyes, after which he promised to give me a call, but at the same time gave my friend very little hopes of a cure. Accordingly on the next evening Dr. D. favored me with a call; and after being introduced to him he proceeded to the necessary preliminaries for an examination of my eyes. I was very forcibly struck with his manner, and after conversing with him I thought him to be one of the most learned men in whose company I had ever been. And in this I was not mistaken; for besides being an excellent linguist, he is justly celebrated throughout the West for his great medical attainments. After asking many questions, most of which were concerning my eyes, he told me that, as the disease was very rarely met with, it would require some discrimination in order to judge it correctly, and that he would be obliged to wait until a very clear day before he could enter into a satisfactory examination. It may be imagined that this was no very pleasing news to me; for it is always the case,

that when we desire any thing to transpire, a little time seems very long. But if this is the case in the common occurrences of life, it was far more so with me in the present instance; for when I left home I thought myself certain of receiving sight before I returned, and though I as yet had received no positive encouragement, I still entertained great hopes of being able to see. The much wished for day at last arrived, and by eight in the morning myself and friend were in waiting at Dr. Dudley's office, who soon commenced his examination, and almost as soon pronounced the disease of my eyes incurable. This to me was a severe affliction, and one which at that time I thought almost insupportable. It was only a few moments before that I hailed the rising sun of the day as one which would put me in possession of one of the best of earthly blessings. But alas! how soon had all my expectations been thwarted. I could almost, in the bitterness of my grief, have wished that I had never lived; yet when I reflected that others were in the same condition, I felt that I ought to be reconciled to my lot.

CHAPTER XV

The Author takes leave of the city of Lexington; Returns home; Commences the study of science; His success; The character of his preceptor.

But in my present affliction I was not without some consolation, for the sentiments which I had previously heard expressed by my new acquaintance, the Rev. N. T. H. Benedict, did not fail to inspire me with a great desire for education; and, after my interview with Dr. Dudley, this gentleman gave me still greater proofs of his benevolent feelings towards me. Well, said he to

me, after witnessing my examination, I anticipated that you would be unsuccessful in your object when I first saw you; but as I was not certain, I thought it prudent not to discourage you. My notion is, with regard to the disease of your eyes, that, as they were formed, so they will remain; for in nine cases out of ten, such diseases are incurable, and why should we wish them otherwise, since it is the will of our Heavenly Father that they should be so. Besides this, said he, you are happy to what many are by whom you are surrounded, and it is in your power to be useful, if you only use the proper exertions. I have before told you, he said, that you could have an asylum in my house as long as you chose. I again repeat it, and assure you that anything I can do to promote your happiness, will be cheerfully done by me. I told him, in the first place, that I acknowledged the correctness of all that he had said concerning the propriety of our being resigned to the will of God; and in the next place, that I should never forget the obligations that I owed him for his kind treatment since I arrived in the city, but that I had concluded, through the advice of my friend, that I would return home and acquaint my parents with my designs, and his kind offers in my favor, and return again and spend a year or two in the academy in which he had obtained me a situation. But I was not permitted to leave the city until I had paid a visit to his family, at which time, I forgot, for awhile, all my late sorrows; for all at his house was kindness; all his actions towards me were dictated by the purest friendship; and in all his expressions there was tenderness.

After Dr. B. and myself had spent some time at the house of our new friend, in discoursing upon common place topics, one of the family came into the apartment where we were seated. She was a little girl about eleven years of age, but to all appearance more resembling, in her manner, a woman than a child. This, said Dr. Benedict, is my daughter; she is quite young,

but I have endeavored to give her that which is worth more than all the wealth that the world can afford beside, a good education; and for your satisfaction, I will have her recite some things that she has learned. She was then asked some questions, which she answered so readily as to make it very evident that she understood them perfectly. She had also brought home a composition that evening which she had written, as descriptive of the city of Lexington. Mrs. Benedict desired her daughter to permit her to read the composition to us, but it was with no little persuasion that her consent was gained. The reading of it gave me the highest gratification; and I have never met with a composition from one of her age of equal merit. Her father then informed her that I was coming to live with them in order to get an education, and he asked her if she would not take pleasure in conducting me to and from school, and in teaching me what she had already been taught. She appeared at first to be at a loss to know what kind of a reply to make, perhaps on account of her embarrassment, but she at last replied that she would be very happy in doing so.

Since my absence from home I had met with many things that were to me remarkable, but there was nothing which I had met that gave me half so much surprise as this last occurrence. What, thought I, is it possible that a child only eleven years old could have learned so much, and so well, while I, who am nearly sixteen years of age, hardly, as the vulgar say, know B from a broomstick! and yet, when I was at home, I did not scruple to think that I was as smart as my associates. It is thus sometimes that, by comparing ourselves with others, we are enabled to realize our own ignorance; and it is almost always the case, that when we think we are the wisest, we are the greatest fools. But though I now for the first time felt entirely conscious of my own ignorance, yet I determined that if industry would enable me to overcome it, I would soon ob-

tain an education which was now my only hope of happiness.

The next morning, after taking leave of Dr. B. and family, at the same time assuring him that he would soon see me again, my friend and I pursued our journey homewards; but how different were my present feelings from those with which I left. I then thought it a great affliction to leave my parents and friends, and as I had known little of the world, thought there were none like them. But since my absence, I found in strangers those who, though not bound by parental affection, acted the part of parents in all respects; and most of all, when I left home, I considered an education as a mere visionary scheme, made only to gratify the vanity of fools, and that I without it, was far more wor thy to be called virtuous and useful, than the greater part of those who are learned. I had now, through the kind attention of my late friend, been taught the true value of education; and as I had entirely despaired of all hope of being able to see, I thought that a good education was the only means by which I might be made happy. Little did my friend think, at that time, that the impressions made by him upon my mind, would be so valuable as they have since proved.

What has a more hallowed influence upon the minds of men than true friendship, which is to the heart of the wretched and miserable, like a sovereign balsam to the most painful wound? It is certainly, when not misguided, one of the most necessary, and at the same time the most divine, of all human attributes. What was more prominent in the life and sorrows of our blessed Savior, than pure and genuine friendship? But alas! how often in the affairs of mankind, is it made subservient to self-interest alone, when it should be universal in all its operations, and should always produce some salutary effect upon mankind?

It was while reflecting upon this subject, that I, a few hours after leaving the city of Lexington, found myself

thirty or forty paces behind my traveling friend, who had a few moments before come up with a traveler who was going towards the south. After meeting and exchanging the usual salutations, and making some remarks concerning the inclemency of the weather, Dr. B. had engaged in close conversation, which for a moment appeared to have made him forget that ever such a creature existed as myself. It was in this situation, and when I was in a deep revery of thought, that the animal upon which I rode either became tired of me or the road, and before I had time to issue any mandates to her concerning her impropriety of disobeying orders, I found myself almost entirely covered up in a pond, which lay immediately by the side of the turnpike. After some noise and difficulty, I called my friend to my aid, who again mounted me on horseback, and after riding a few hours we halted for the night.

When we arose to pursue our journey next morning, we were surprised and not a little perplexed, to find that quite a snow had fallen, on which lay a considerable crust or sleet. Add to this a sharp northeast wind, and it will be readily judged that our journey was not more pleasant than the preceding day. We were not permitted, travelers like, to choose our place of stopping during the night. When night came, it found us near a mansion suited to the accommodation of any travelers; but we had not been long in company with our gentle landlord, when we found ourselves mistaken, for they showed by their actions, that they would rather know every one's else business, than attend to their own. Our host was an elderly gentleman of perhaps fifty, and his manners were of the most stern and repulsive kind. He had as many different turns to his conversation as Proteus had shapes; but in justice to the landlady I must observe, that there was a great difference between her manners and those of her husband; for while he was uncouth, she was very courteous and accommodating. The old gentleman endeavored, by a

conversation with Dr. B., to make himself acquainted with many things that in nowise concerned him ; but being foiled in these attempts, he took an opportunity, when my friend had gone out, to practice the same tricks upon me, thinking I was young and inexperienced, and would answer him to his liking. It may be imagined we were not sorry when the hour for retirement came, but we were much more relieved when we arose from the breakfast table the next morning and mounted our horses, to leave a place which had become to me so extremely disagreeable.

Nothing happened worthy of further notice until we arrived at home, which was, I believe, nine days after we left the city of Lexington. My parents and friends were very much gratified to see me again at home, after an absence of several weeks ; but when they were informed that I had received no benefit from the board of professors at Lexington, some of them, my parents especially, were as much afflicted at the disappointment as I had been, and more than I was at present ; for I, by the time I had arrived at home, through the wholesome advice which I received from my friend, had become not only resigned to my lot, but was determined in future to think nothing more upon the subject.

As soon as I had an opportunity I informed my parents of the singular manner in which I became acquainted with Dr. Benedict, and of the many tokens of friendship received by me from him. I also presented to them the grammar which he gave me, at the same time expressing my determination to commence studying. With this they were much pleased, but expressed their doubts with regard to my capability of receiving instruction ; for, said they, it is not consistent with reason that you, who are blind, are as capable of receiving instruction as those that can see. And I acknowledge, that I was very much of their opinion upon this subject ; yet as I in my present situation, had neither hope for future happiness or usefulness I determined at

least to make a trial, in which if I am not successful, thought I, I shall not be a loser; but on the other hand, if I should succeed, I shall obtain something worth my best exertions. As there was no school at that time in the little town of my residence, I was at a loss what measures to adopt by which I might be enabled to commence my studies. But I at last fell upon an expedient, which was to hire a boy that lived with my father, to read a few sections in the grammar before alluded to, to me every day; and by reading them over three or four times, it enabled me to commit them to memory. In this way we continued for several weeks, saying but little to any person about what we were doing, until I had learned several pages by heart.

About this time a gentleman possessing some talent as a physician, but more suitable for a school teacher than any thing else, offered his services as an English schoolmaster in the little town in which I lived. This was pleasant news to me, and I only waited an opportunity to have an interview with him, at which I intended reciting to this gentleman what I had learned, which I thought would not fail to recommend me to his notice. I soon met with the desired opportunity, and was entirely successful in my plan, insomuch that he told me he should be very much pleased to have me in his school. Accordingly on the next Monday morning, at which time his school commenced, I was led thither by a younger brother.

There were in the school about twenty scholars, all of whom, when they saw me, appeared to be very much surprised; and had they learned no more during every week they were at school, than they did the first one they were in my company, they would have been considered by their parents as a set of very indocile creatures, and our teacher, the invaluable Dr. S., would have been laughed at as a stupid fellow not capable of attending to a parcel of goslings, much less the children of the good people of Livingston. But this, like many

other novelties, made no very lasting impressions, for in the course of a few weeks we became so well used to each other, that there was very little attention paid to me on account of my blindness.

When I commenced my studies in school I was about 16 years of age; and finding there were little boys and girls not over 8 or 10 years old who could spell much better than myself, it gave redoubled energy to my exertions to become a scholar. As I had much attention from my teacher, who read and explained to me the important parts of grammar, it was soon evident to others, as well as myself, that I should disappoint some of my good friends who, upon my telling them my determination to go to school, had pronounced me a great fool. After staying about four or five months, I had improved so far as to be able to parse almost any sentence in the grammar; and besides spelling as well as any of my school fellows, had obtained some general knowledge of geography. This not only surprised my friends, and gave me much satisfaction, but it had the most salutary effect upon my moral deportment; for previous to this time, I had been almost continually idle, and the company with whom I had mingled being very immoral, was a great cause of my being so. Besides this, the example of my teacher was to me a blessing; and though his precepts were not very rigorously enforced, an obedience to them was well calculated to elevate and enonble the young mind; it is true he made no pretence to a classical education, yet what knowledge he possessed, he imparted willingly. The greatest objection heard alledged against him at that time was, that he was too good natured among his scholars; and some even had the effrontery to say that he would, when he had but few scholars, fall asleep. But I can testify that, though I was in his school above twelve months I saw nothing in him which I thought was worthy of great censure. I cannot forbear remarking here, that for whatever advances I have made in education, I feel

most indebted to Dr. S. I shall ever remember his kindness with gratitude.

CHAPTER XVI.

The Author becomes acquainted with an excellent young man, with whom he is sent from home; Remarks upon his character; The manner in which the Author was received in his new situation; Progresses favorably in his studies; Becomes much attached to his teacher, to whose opinions he becomes a proselyte; Receives a course of moral instruction; Finishes his studies, and returns home.

Probably some of my readers, in looking over this work, will be surprised to see the words friendship and friend so frequently used in its pages. The words when properly applied are certainly of no small import; and to those who are not misanthropists, void of every kind feeling, friends are not only objects of love and attachment, but they find it a luxury to have an opportunity to indulge the claims of friendship. A noble-hearted gentleman, not long since, said to me upon my congratulating him upon the pleasing task which he had of administering to the happiness of the afflicted, "I deem it one of the greatest luxuries of life to do good to others." Since, then, this is the language of the heart of every good man, why should we not use our utmost influence to have the doctrine of benevolence more extensively disseminated into the minds of the rising generation. Were this the case, we should see, instead of so much selfishness and contractedness of spirit, the world filled with good Samaritans—those who love their fellow creatures as themselves.

It was a person very much after this character with whom I became acquainted while receiving instruction from my first teacher, Dr. S. He was the son of Col.

H. C. Armstrong, who was then, and had been for several years before, a member of the Senatorial branch of the Legislature from the District in which I resided. Col. Armstrong himself was universally respected for his kind and benevolent actions, and though he was not possessed of extraordinary talents, and was very seldom heard to make a speech in the legislative halls, it was said that no member possessed more influence in that place than himself. His son was very much like him in his manners, and was well calculated to gain the esteem of all with whom he met. His father being very intimate with mine, and there being, at that time, no school near his residence, it was agreed that he should send his son to board with my father's family, and go to school. There could have been nothing more to my liking than this arrangement, which gave me not only a classmate, but a most agreeable companion. We continued our studies here a few months, in which time we were so successful as to learn all that our preceptor was competent to teach us of the branches which we were then studying. It was therefore our desire to finish our studies with some more able and efficient instructor; and it was not long till we found one, and one who afterwards proved to me that he was not unworthy of the name of teacher. He was an acquaintance of Col. Armstrong's, by whom his son V M. Armstrong, had been instructed, and it was partly through his influence that I obtained permission of my parents to accompany him to his school, which was kept about twenty miles from our residence. Our new teacher, Dr. Isaac T. Renean, like many others in the world, was not treated as his merits demanded; for instead of receiving a situation in a Seminary or Academy, in some populous and wealthy part of the country, he often taught in parts where his salary was necessarily small, owing to the inability of the people to pay more. This was so in the present case; and my young friend and myself were obliged to climb many a high hill, and descend into

many a vale before we could reach the place of boarding which we had before obtained, lying near the school house. Never shall I forget the day upon which we left our little town for school. It was on a beautiful Sabbath in June, and all nature appeared to rejoice with gaiety and life, and we took no small part in the mirth and pleasure so common to young persons; for I, having been successful in my attempts to gain an education, and having the prospect before me of still further improvement, felt that I was on the road to happiness. We spent our time during our little ride, in laying many plans for our future happiness. But alas for poor frail humanity! how little do we know of the ways of God, and how often is it the case that we are cut off in the midst of our enterprises! It was thus with my dear young friend, for after we had enjoyed many pleasant days and months in the pursuance of our studies, it was the will of his Heavenly Father that he should depart from this state of being.

I speak of this young man as extraordinary, because I have never known one like him. He was possessed of a most amiable disposition, and though his father was in very favorable circumstances, as regards wealth, his son was kind and courteous in manners to the very poorest as well as the rich; but he has gone and exchanged this world, with its disappointments and troubles, for one in happier and brighter realms.

In making the arrangements to attend the school before mentioned, we had procured boarding at the house of an old Baptist gentleman, who, though he was acknowledged by all to be a christian, was not a little remarkable for his ignorance and superstitious notions. Connect with this a very illiterate neighborhood, and my readers will very readily imagine that it was a matter of some curiosity with the inhabitants. We arrived at our boarding house on the Sabbath afternoon preceding the morning on which we were to commence our studies, and therefore had an opportunity of visiting the

school house that night, which was near at hand. In doing this, I was careful to walk through the whole house, and my friend took care to show me every thing that was in it. When, therefore, I repaired to the school next morning, I was at no loss to find a peg for my hat and a place on which to lay my book. This was considered by all the young people, and many of the older ones, a prodigy of nature. How, said they, is it possible that one who is blind can come into our school house, where he has never been before, and step about with as much facility as if he had always been here. Besides this, for some time after I arrived in the neighborhood I was the subject of conversation, both by young and old, and so great was the curiosity of a young lady, that she would not rest after she heard of my coming into the neighborhood, till she had come to my boarding house and seen me dine. I mention these circumstances to show what a good effect ignorance has on the minds of the young, and how admirably well it qualifies them for the company of the other animals of creation. But I soon found, after commencing my studies at this place, great reason to be pleased with my situation ; for besides my being well accommodated at my boarding house, I received every attention from my teacher which a scholar could wish. I also had the company of my much esteemed friend, V M. Armstrong, who conducted me to and from school, and was also delighted in reading to me mornings and evenings. By these means, being connected with some industry on my part, I could not fail to make some advancement in my studies ; and whether I received great benefit myself or not, I am certain I was beneficial to some of the scholars who, when they saw that I surpassed them in my studies, redoubled their diligence to business. I now began to feel a salutary influence upon my mind, for I found that I was daily acquiring some new knowledge, which was either directly or indirectly of a useful character.

Our excellent teacher was a man possessed of great reasoning powers, and he always took great pleasure in lecturing to us upon the different branches of science. But what delighted me most was the example set by him before his students; for while he recommended moral conversation to others, he practiced it himself, and while he endeavored to enforce principles of obedience upon the minds of his pupils, he followed no precepts more rigidly. Such was his character in these respects, which soon made me esteem him very highly. He was a minister of the church known by the name of Christians; and if he might with propriety be called an excellent grammarian, philosopher and geographer, he appeared to me to be no less remarkable as a Scripturist. The doctrines of the church to which he belonged consisted entirely of practical precepts, which I thought at that time unobjectionable, but many of which I have since had great reason to doubt; but as, at that time, I was no judge of doctrinal matters, and as the religious impressions received in my younger days had not so far left me as to make me entirely void of the hope of sometime becoming religious, when I observed but little formality (which I always disliked very much,) among the members of a christian church, I thought if ever I joined a religious society, I should join that to which my teacher belonged. But I confess that the esteem in which I held my teacher had no little influence upon my mind in this particular; for as I had found him a valuable friend to me, and one who had used his utmost efforts to make me a respectable scholar, but more than all this, when I found in his daily walk and conversation the most satisfactory marks of piety, I not only believed what he said, but liked to imitate him.

What a blessing it would be to the human family if they could as easily discern the evils in their own conduct as in that of others; and how much better it would be for us if we were more apt to look upon the character of ourselves and friends with as little preju-

dice of mind as that with which we look upon others. But this will never be so until mankind are entirely cleansed from the imperfections with which they are at present clothed.

After I became somewhat of a proselyte to the opinions of my reverend friend, I conceived a great desire to become well acquainted with the principles believed and practiced by the church. Not that I, at that time, expected to join the church, but because they were people very much persecuted, I thought that a proper knowledge of their doctrines would enable me to defend them against their enemies, which I intended doing whenever an opportunity was afforded. I was not long without an opportunity for pursuing such a course of studies; for as my friend read the Bible, with many other religious works, I was very often permitted to listen to him, by which means I soon acquired the desired information. I continued under the instruction of this gentleman about three months, during which time I studied grammar, natural and moral philosophy, and occasionally history, in all of which, though I say it myself, I advanced very rapidly. The first of these branches, namely, English grammar, was, after I became somewhat acquainted with it, to me a favorite study; and I determined to follow the advice given me by my friend of the city of Lexington, concerning this science, which was to qualify myself to become a grammar teacher. This I had the good fortune to do; and, to acquit myself honorably for the examination, at the same time receiving a certificate showing that I had finished the study of grammar, and was well qualified to teach it. I now felt that I had arrived at the point to which I had long wished, namely, a situation in which I might make a respectable living; and when I looked back and saw that only a few months before I was entirely illiterate, I thought I had arrived at a considerable elevation; and my parents and friends, on my returning home, were very happy to observe the favorable change that had taken place in me during my absence.

CHAPTER XVII.

The Author privately elopes from his Parents; His journey; He arrives near a little town in the south-western part of the State ofKent ucky, where he receives a situation as teacher; Is sent for by his Parents, and returns home.

Whether we are in prosperity or adversity, in affluence or poverty, and in short, in whatever situation in life we may be placed, we plainly show by our actions that there is a principle in our hearts which continually inclines us to err. Whatever may be said by others in contradiction to this proposition, my own experience, had I no other proof, would be sufficient to show them the fallacy of their notions; at least upon this point. I would not have my readers to understand me as setting myself up as a model for others to be governed by; neither would I have them take my experience alone, without further investigation, but ever since I have been capable of observing between good and evil, I have always found myself more apt to do the latter than the former. The sequel of the present chapter will prove my assertion. After I arrived home, I thought it expedient that I should take a school immediately; but as there was not an opening in my own neighborhood for one, I thought that I would go into some other part of the country, where I might obtain a suitable situation. But, on consulting my parents upon the subject, I soon found that my designs were far from receiving their approbation. As I was but seventeen years of age at that time, my parents thought me entirely unfit to have the charge of a school; they therefore advised me to continue at home in the pursuance of my studies for a year or two, by which time I should be better qualified for business.

I thought, however, as I had obtained a kind of diploma for school-teaching, I certainly knew better what

line of conduct I ought to pursue than any one else; and I was not slow to conclude that the advice given me by my parents was rather dictated by some unjust whim than by parernal affection, and therefore determined that I would brave them as soon as an opportunity was offered; and I was not long in finding one.

In communicating my designs to my young friends, and also inquiring of them who would go with me, I soon found a young man who was not only willing to go, but who appeared to me to be every way suitable for our excursion.

After I found him willing to become my traveling companion and partner in business, we consulted together, and formed many plans for our future operations; and, on a Sabbath morning in January, in order to avoid being discovered by our parents, we arose early, each put on two changes of garments for our journey, and after tarrying for breakfast, we commenced our journey. As it was a Sabbath day, we thought, in consideration of this, and my inability to walk very far in a day, that we would make a short journey of six miles, to the house of a friend. We here made a halt till morning, when we arose and pursued our journey towards the State of Kentucky.

It was in February, and the weather was very cold and muddy, and after walking all day over a very rough and mountainous country, occasionally taking a by-path, we found when we had stopped for the night, that we had traveled but eighteen miles. But worse than all this, I had received so many bumps from stumbling and falling upon the ground, that my bones were so sore I could hardly get up when I was down. But the next morning we felt somewhat rested, and after receiving a hot breakfast from the old widow with whom we stopped, we again resumed our journey.

But here again we met with new difficulties, for in crossing the river to which we were very near, we would be obliged to pass by the houses of people who

were very well acquainted with us, and in that case we thought our discovery would be inevitable. My friend was therefore obliged to watch our opportunity when no person was noticing the river, in order that we might pass unseen. After some time this object was accomplished, and we landed safely on the other side of the river. This stream, known as the Obedo river, lies nearly parallel with the Cumberland river, and as these rivers were only ten or twelve miles apart, we found a very broken country. Add to this many small but rapid streams, which were rendered at that time nearly impassible from a recent freshet, and my readers will readily suppose that our traveling this day was very unpleasant. We stopped on the evening of this day at the house of a very poor but honest man, where we were accommodated willingly with the best he had. As we were about midway between the rivers just mentioned, we arose next morning very early, hoping by the next evening to reach the north bank of the Cumberland. But here again we found new obstacles to impede our progress, for there fell a large quantity of snow, in consequence of which we were obliged to stop two or three days. Thus it is when we are off the path of rectitude, nothing appears to prosper that we do; and as we had met with nothing but bad luck since we left home, I know not but I soon should have turned back again, had it not been for a little circumstance which took place in the house of a physician who lived on the north side of the river. Having resumed our journey, we with some difficulty crossed the river. As the weather was intensely cold, we were obliged to stop some time before night; and my friend finding a house that he thought suitable for our entertainment, we knocked at the door for admission, and we were much pleased to find that we were in the house of a physician of whose gentleness and kindness we had before heard much. After we were seated, we entered into conversation, and upon my saying that I was in search of a

situation for a school, the physician said to me that it was a very strange thing that a blind man should be qualified as a school teacher. But, said he, I not long since heard of a young man living somewhere in Tennessee, named James Champlin, who had not only learned the English Grammar by heart, but had written a small treatise on grammar. On telling him that I was the person, he appeared very much astonished, and asked many questions in regard to the manner in which I had received my education. I now thought if my name was known thus far as a scholar, I could not fail of receiving patronage somewhere, if I would only seek it out. I therefore, after being kindly entertained by my friend, Dr. S., for several days, again pursued my journey, in company with my young friend, which was continued for some time, till coming into a very wealthy neighborhood, about eight miles north of the little village of Glasgow, Ky., when we determined to stop and make an effort to get a school. The first person in this neighborhood upon whom we called was a tanner by trade, and though of considerable influence in the neighborhood, I soon found by conversing with him that he possessed no inconsiderable contempt for the idea of a blind-man's teaching school.

Having discovered this, I put all my reasoning faculties to work, to try to eradicate from his mind such a notion; and, as he was a man of some knowledge of the English language, I at length, by bringing forward such illustrations as I thought suitable to the occasion, succeeded in bringing him to the belief of my competency as a teacher. Having done this, it was my next object to obtain him as an assistant in proselyting some of the other neighbors; and as he was a very good natured, friendly sort of a person, I soon obtained his consent to accompany us to the houses of some possessing the largest families and of the most influence. Accordingly, having written a school article, in which I was mentioned as the principal teacher, and my young

friend as a kind of usher, we sallied forth on our expedition.

The first house visited by us was that of a gentleman whose name was Edmonds. This was the most wealthy person in the country, and possessed an excellent education, and after examining me a few moments, he expressed his satisfaction to patronize a person in a situation like mine. We received a subscription of three scholars from this gentleman, and as it was the second effort that I had made since I finished my studies, I thought I was doing an excellent business for a boy of 17. At the next house we visited we had similar success, and thought we were in a fair way for making a school. But here again, in the midst of my anticipated good fortune, I was left by my friend the tanner, who was too much fatigued to go farther. This enforced upon my mind the truth of the maxim, that if we wish any thing done to our liking, we should do it ourselves, but if otherwise, we may trust to others. Then, young reader, if you would desire to become learned, you must expect to accomplish the greater part of the task yourself.

Though we had either to complete our effort by ourselves, or give it up, as we had been very successful so far, we chose the former, and continued paying our visits to the citizens. We continued in this way for about a week, during which time we received a sufficient number of subscribers to enable us to commence a school; and though I committed an error in the outset in leaving my parents, my present good fortune confirmed me in the belief that I had done right, and I determined to use my utmost exertions to give satisfaction to those who had been so generous as to patronize my attempt.

The house in which the school was to be taught had been recently occupied as a seminary, and was large and well furnished. The morning came on which I was to commence business, when I found myself sur-

rounded by a respectable number of scholars. I felt that I had arrived as near to true happiness as could be wished; but I was mistaken. I had to perform some arduous duties, having, in many cases, to use coercive measures to enforce discipline. Besides this, I occasionally, in my leisure moments, would reflect upon the probability of my being sought for by my parents, in which case they would likely discover me; and the idea of giving up my charge, and of being obliged to return home, gave me some very unpleasant feelings. I was right in my suspicions; for I had not been teaching quite a week when, one morning, hearing a recitation of a grammar class, I was disturbed by a knocking at the door, and the next moment my name was called by the well known voice of the brother of my friend. "Well," said he, shaking me by the hand, "what are you doing here?" But I was too much surprised to make any reply more than to point to my scholars. After expressing his satisfaction to see me so honorably employed, he informed me that it was the wish of my parents that I should return home; but it was some time before he could prevail upon me to acquiesce in their wishes, and I question whether I would have done so at all, had it not been that he first persuaded his brother, who was my assistant, to go. We therefore commenced our journey homewards, and in a short time arrived thither, giving no little surprise to our parents and friends, when they knew where we had been and what we had been doing.

CHAPTER XVIII.

The Author takes a school in his own town; Becomes concerned for the welfare of his soul; Embraces religion; Joins the church, and is shortly afterwards authorized to preach.

Having arrived at home, and finding that I had not only acted contrary to the approbation of my parents in leaving them, but had very much lessened myself in the estimation of some of my best friends, I was soon brought to believe, that though I had succeeded well in my efforts in Kentucky, yet I was guilty of having committed a wrong: and as I knew that it is hard after we do a wrong to clear ourselves of it by mere words, I thought it would be most prudent for me to commence pursuing a new line of conduct. This determination was also strengthened by the advice of my parents that I should be more patient in my future proceedings, which would give greater strength to my judgment.

At this time there was an opportunity offered to me to take a situation in a school in the little town in which I lived. And I now thought if I could have seen into future events before I went into the state of Kentucky in search of a situation as teacher, that I might at this time have filled my station with a far greater share of the confidence of my neighbors. But how vain and foolish are the thoughts of mankind, and how often would they be filled with horror and dismay, if they were able to view with correctness their tendency. I have upon many occasions desired to look into future events before they happened; but what a foolish desire it is; we should, instead of exercising the reasoning powers with which God has been pleased to bless us be continually repining at our expected difficulties. And though I was wrong in doing what I did in the case mentioned

in the preceding chapter, I doubt very much whether I should have hecn greatly benefitted by the foreknowledge if I had possessed it; for I was always sensible that it was wrong to swear, yet I had, continued in the practice, and perhaps should have acted in the same manner in the case just mentioned.

The opportunity before alluded to of taking a school showed me that, though my my friends were not pleased with my previous conduct, they were still willing to patronize me; and I felt bound, in receiving their kind offer, to use my utmost abilities to instruct their children in morality as well as scicnce. And as my first teacher, Dr. S., was my partner in this school, I found in him the same desires as my own.

In commencing thc performance of my duties as a teacher, I found that much sober reflection was necessary in order that I might be enabled to facilitate my pupils in their studies as I desired, I therefore obtained some person to rcad for me in my leisure hours such books as I thought would be most suitable to my purpose. In doing this I soon found that I was advancing in knowledge as rapidly as any of my pupils, with all of which I was much pleased, with the exception of one branch, which was that branch of moral philosophy which taught me the great deformity of my nature. In reflecting upon this subject, I was always obliged to acknowledge sonie commission of error, and in spite of my efforts to inculcate upon the minds of my scholars the principles of morality by example, I almost continually found myself doing wrong. I was also led in my reflection to take a retrospective view of my past conduct, and when I reflected that I had once approached almost to the fountain of salvation, I sighed to be there again. But these reflections would perhaps have been more weighty in their character, had it not been for the many duties to which I attended; many of which were entirely unnecessary, and were used as instruments in the hands of the devil to lead me still farther off from

the path of virtue. One of these duties was that of kindness or rather affability, which is in itself very desirable, but in my case it was injurious; for I thought that it was not enough for me to speak kindly to my former associates, and do all in my power to promote their happiness; but I went still farther, and acted in many cases as they dictated, rather than follow the principles of right. This caused me many unpleasant reflections, and the more I examined myself, the more I was led to acknowledge the total depravity of mankind. I continued in this situation harrassed by uncertainties, during the time of our whole session, sometimes endeavoring to rid myself, by my own good works, of the influence of sin, but my daily observations would have been sufficient to teach me, had I been open to their convictions, that this was mere mockery; for when my reflections became of a more serious character, I was obliged to acknowledge to myself that, though I had made considerable proficiency in the common branches of science, I was yet ignorant of the most important one, that of salvation.

About this time a circumstance happened which brought my thoughts to quite a different point, and by which, through the mercy of God, I was enabled to apply to him for that knowledge proper for one whose condition was like mine. The circumstance was this. There was a meeting held near our little town by a Baptist minister, and as I had never heard a clergyman of that denomination preach, I concluded to go and hear him. But I may here remark that I did not go from any good will to that church; for instead of thinking or speaking of them as we should of all religious denominations, I had for several years, partly on account of doctrinal points, but perhaps from unwarrantable prejudice more than anything else, held opinions unfavorable to them. When, therefore, I went to their meeting, I was actuated by curiosity rather than by any good desire. Upon arriving at the house where

the meeting was held, I found the preacher, with several other persons, singing, after which he prayed, and arose and read his text. His text was one relating to salvation, and in spite of all my former prejudices, I could not but be pleased with his exhorting. His literary acquirements were very limited, but he proved to me by the effects produced upon me by his sermons, that he possessed much of the spirit and power of God. After advancing some arguments to prove the natural proneness of man to sin, by way of introduction, he attempted to show how impossible it is for us, by any act that we can do of ourselves to merit salvation. This you may well suppose answered my case, and though at first I could not hear his propositions, his subject was so skillfully managed, connected with the many plain and forcible arguments which he brought forward to prove his doctrine, that I was at last forced to agree with him. He next spoke of the means by which mankind might be cleansed from sin, in which he brought to view the mission of our Saviour into the world, and spoke of the great meekness and humility of heart which he possessed while on earth, and the great condescension of God in doing such great things for the human family. But when he came to speak of the sufferings of our Saviour upon the cross, and of the powerful influence of that sin by which the Saviour had been crucified, I was struck with such feelings as I never before experienced. For while I acknowledged to myself the many known offences which I had committed against God, I very much doubted whether I could ever receive a pardon for my numerous sins. I thought that after I had gone out of the sound of the minister's voice, I should perhaps get rid of those unpleasant reflections; but, in spite of my efforts to cast them from me, they continued to occupy my thoughts. Sometimes I was almost ready to conclude that these effects were produced by mere animal excitement; but when I reflected that instead of wearing off they became more seri-

ous, I could not help attributing them to their proper origin, the Spirit of God.

Often, in order to give vent to my feelings, I sought the solitary wood, or the secret closet, to pour out my soul before the Lord, but I was afraid; for when I had reflected upon the many sins which I had committed in the previous part of my life, and how I had before slighted God's offers of salvation, I thought that of all human beings I was the most unworthy. This was my condition for several weeks, during which time I suffered almost continual torment both day and night. Sometimes I attempted to console myself by hearing the scriptures read, in which I hoped to find consolation; but in this I also failed; for I found myself condemned in every page.

I now, like the pilgrim spoken of by Bunyan, knew not where to fly, for I was so completely within the power of Satan that I durst not go. At length, however, I determined to ask God for forgiveness, faintly hoping that I should be successful in my petitions, and obtain that for which I would have given the world—peace of conscience. I did as I had determined; but in so doing I not only suffered many temptations, but found that to obtain the pearl of great price was not the work of a moment. But I found some consolation in that passage of scripture wherein it is said "Blessed is he that endureth temptation;" and as I had ventured near the throne of God once, I determined to do so again. I did not do so without the greatest difficulty, I had now approached a point at which I had before longed to come, where I might venture to implore the help and mercies of God; and I did not remain long in this situation, for when I became willing to renounce all merit to self-righteousness and relied alone upon the merits of the Saviour, I found a full and free pardon for all my transgressions. Never shall I forget that happy moment; for the transports of joy with which my thoughts were filled gave everything around me the ap-

pearance of a paradise, and I felt perfectly delighted that I could claim God as a father. When I looked back upon my past life, it seemed to me almost a wonder that I had offended so highly a God of sueh infinite goodness, and one whom I now so much loved, honored and obeyed. But I soon realized that I was not always to enjoy such blessed sunshine; for it was not long after I had become a recipient of God's grace that I beeame neglectful of some little duties, in which case my horizon of bliss became darkened, and I fell into temptation, of whieh I was not rid for several days. As I had few associates who were religious, and was almost continually obliged to be in company of those who disregarded the precepts of morality, I thought that the best way for me to act was to become a member of some church, as there I should have the counsels of the pious, besides their prayers and admonitions. I therefore, after some deliberation, concluded to join a sect known by the name of Christians, whose doctrines I believe to be more genuine than those of any other denomination; and accordingly I entered as a member of the chureh, with whom I lived for some time in great peace. After I embraeed religion I felt a strong desire for the conversion of others; and this desire, like my conviction, eontinued to gain strength. I had not long been a member of the ehureh till I felt it my duty to exhort, which I did, though not without a great cross. After exhorting a few times, I was thought by my brethren to be competent to receive lieense to preaeh, which I received, but not without considerable diffidence.

CHAPTER XIX.

For singular reasons the Author is induced to commence the study of law; He is very successful in pursuing his study; He applies for license, but is disappointed in obtaining it, and abandons the profession.

At a very early age, whether on account of the different circumstances by which I was surrounded, or for some other reason hard to tell, I formed a great desire to become an orator; and in order to try my capacity for elocution, used frequently in those times, when I could not obtain a number of my young friends as an audience, to stand near to a tree or post, which I would address. In this way I was never at a loss for an opportunity to deliver an oration; and though my readers may think it strange at my being so silly as to address inanimate objects, yet when I inform them that I was not only a very awkward, but a very bashful orator, they will acknowledge that, as a post or a tree could not hear, I was not uneasy while speaking, on account of any criticisms that might be passed upon my speech. After I had practised in this way until I thought myself pretty nearly master of the art of speaking, I communicated to my associates what I had been doing; and having heard that Dr. Franklin used, in his boyhood, to attend a debating society of which he was the founder, I proposed to my young friends that we should also have one. Accordingly after some discussion among us in regard to the manner in which a society should be formed, we drew up a constitution to govern us in our proceedings, and agreed to meet once a week for the purpose of debating. I soon found, in attending this society, that I increased in my knowledge of oratory; and as I was often highly applauded by the members of the society, I was vain enough to suppose myself almost an adept in the art.

I continued from this time to attend every debating society within my reach for several years; and whether in commisseration for my situation or not, I cannot tell, I was generally pronounced by the audience to be a tolerably good reasoner. This often made me think that I should, in some future time, become a lawyer; and after I became a minister in the Christian church, I was troubled with this notion more than ever. I now can address an audience, thought I, from the pulpit with little embarrassment, and why not from the bar? But I was very much puzzled, upon mentioning the subject to some of my brethren and friends, to find that they were displeased with my intentions; for, said they, you are now an authorized preacher, and bid fair, by proper exertions, to become useful to society; and be assured, continued they, you can never be a successful preacher, and at the same time plead at the bar. But when I conversed with others less experienced in such matters than the former, they readily agreed with me in my opinions, that it was no hard thing for a man to be a good minister and a popular lawyer. But we all overlooked that passage of scripture which tells us that we cannot serve God and mammon; and in spite of the caution of my parents and some of my friends, I was led to the determination to study the science of law, whether I was to be ever benefitted by it or not. This I can consider in no other light than a temptation.

How little does the young convert think, when first he sets out in his Christian career, that he is to be continually beset by Satan, who is always laying snares for his ruin. This was the least of my thoughts after becoming a Christian, and had I been told that I was to be led off so far as I afterwards was by the enemy of souls, I should not have believed it. But I have since been taught by sad experience, that the way to shun the powers of darkness, is not to reason with them, or in other words, that if we wish to be true Christians, we must not only turn our backs against vice, but must

use our utmost influence against it, let it come to us in whatever form it may.

As I now determined to commence my studies, I associated myself with a young man who was Judge of a Circuit court. I commenced reading the preparatory books to the study. After reading several historical works, such as of Rome, Greece, England, the United States, &c., we studied, as an introductory work to the study of the law, Vattel's law of nations. In reading this work, which is justly celebrated wherever it is known for the moral precepts which it contains, I was very much delighted, and made such rapid progress that I was soon enabled to answer all the questions contained in it. After we had finished this, we commenced another work on law by Sir William Blackstone; but I found a great difference between this and the former work; for while the first was not only small in comparison with the English commentaries, its principles were much more easy to be comprehended.

I continued my researches for several months, during which time, it may be remarked, I almost entirely neglected my ministerial duties; and not only so, for when I reflected upon my condition, I had no little sorrow to find that I was daily becoming more the child of disobedience. But what signified such reflections? As I had done wrong in many cases, instead of returning to my duty as I should have done, I continued to roam in a land of darkness, where I found nothing to cheer me, except that I might become a proficient in the profession of the law. Connected with this, I sometimes fancied that I had committed the unpardonable sin, or in other words, that as I had trodden under foot the commandments of that God whom I had once so much adored, so also I had blasphemed against the Holy Ghost, and therefore could never be recognised by God as an heir of salvation. Such feelings as those, with which my heart was often filled, are too full of horror and despair to be expressed. I would to God that I

could express them as with the tongue of an angel, that I might thereby warn my christian readers against falling into the power of the arch enemy of their happiness, whose will is eternal wo, and whose servants have no other habitation but that of eternal darkness and despair. Then my christian reader, if you value your happiness in this life, or in that which is to come, let me admonish you against falling too much in love with the things of the world, which are not only perishable in their nature, but which will, if idolized by you, make your last state far worse than your first. But such feelings were not my continual companions, for I often felt, when in the company of christian persons, and especially at church, the spirit of God, as it were, twining about my heart as if not willing to give me over. This brings to mind the beautiful passage of scripture contained in Revelations, which reads: "Behold I stand at the door and knock; if any man will hear my voice and open unto me, I will come in and sup with him, and he with me." But I at that time paid but little attention to these things, for as I had commenced the study of law, and was succeeding very well, it was my chief ambition to be a proficient in that profession. Having studied this science very successfully for several months, I began to think that I possessed sufficient knowledge to be admitted as a member of the bar, in which case, thought I, if I can be no more worthy of the name of a Christian, I may figure in the world as a lawyer. And as it was now near the time for court to set in the little town in which I resided, I, in order that I might be the more certain of a license, hired a young man to read for me, and to assist me in reviewing all I had before studied. He continued in my service more than a month, during which time we read almost day and night; and I was so successful in answering questions upon the different points and principles of law, that I felt fully assured that I should be able to obtain a license at the coming session of the court; in fact so much so, that I had already arranged in my

mind the order in which I meant to deliver my first address before that body. Besides this, I had laid out in my mind many plans in which I soon intended becoming a successful and rich personage. But my greatest trouble was, that the time had not yet arrived; and I verily believe that, during the month in which the young man before mentioned was in my service, I thought more upon future plans, than that which then ought most to have concerned me, namely, my studies.

Thus you see me my reader at present, as you have often before seen me, in perusing the former pages of this book, possessed of more imagination than good common sense. Do not understand me from what I have before said, and now say, that I detest those who possess such passions as are easily enlivened by the hand of fancy; but I have often had reason to detest myself on account of the lack of common sense, which is the best check upon the passions; and if we possess enough common sense to be moderate in our present enjoyment, as well as in our anticipations for the future, we cannot fail to be happy through life, which is worth more to us than wealth or honor. But to return.

The day came on which I was to apply for my license, the morning of which was spent by me in many pleasant reflections. I was introduced to the Judge, and he expressed not a little surprise to see me apply to be admitted as a pleader at the bar, without ever having so much as seen a law book. Said he, "it is truly a very strange thing that a blind man should attempt to practice so intricate a profession as the law; but if you are qualified, I suppose that we shall have to give you license." He accordingly entered into an examination, in regard to what I knew of the theory and practice of the profession, in which I thought I showed off very well. But after he had examined for some time he stopped and asked me what age I was, and upon my telling him I was about eighteen, he put an end to my imaginary glory by telling me that I could receive no

license until I was twenty-one years of age. This was indeed to me another sad disappointment, and one indeed which I thought much worse than that which I had before met in the city of Lexington. But what added to my mortification, was to think that I had for some time held myself up as a law scholar, and had not yet found out that it was incompatible with the usages of law for a student to receive license before he has arrived at the age of twenty-one.

I for awhile thought I would continue my studies until I arrived at a proper age to be admitted to the bar, by which time I might also be the more thoroughly qualified to do honor to the profession; but when I reflected upon the length of the time, and that I might at last perhaps fail in being admitted, I finally determined to give up the study. But this was not the only reason of my disposition to give up my pursuit; for when I looked back and thought of my happy condition after I had made a profession of religion, and of how I had been advanced by the church to the station of a preacher, and how willingly I had taken up the study of law, so well calculated to lead me from the great object to which I had given myself, I thought that the hand of God had brought things to their present crisis. I therefore determined entirely to give up the idea of being a lawyer, and hoping in the mercy of God, live to be obedient to him, and useful to my fellow creatures; and I accordingly did so, by which means I soon found myself possessed of more of the love of God and the esteem of my friends.

CHAPTER XX.

The Author becomes dissatisfied with the doctrines of the Christian church, and discontinues his membership; Some of his objections to the church; He becomes a member of the Methodist church, in which he is afterwards authorized to exhort.

When the prodigal left his father's house, which abounded with plenty, and went abroad where he soon became an object of poverty, when he felt the knawings of hunger he was fain to return to his father and implore his forgiveness. It was thus with me, who, when I was prospering in my studies, and had the hope of soon satisfying my desires, suffered myself to be led by Satan at his will; but as soon as I found that my intentions were frustrated, in consequence of my recent disappointment, I came again to myself. It is remarkable that after I gave up the study of the law, that I was never again pestered with the idea that I had blasphemed against the Holy Ghost, which had for several months before so much perplexed me; and instead of feeling unpleasant as I used to do, I now felt a strong desire that my sins should be pardoned, and I felt again as if I could venture to the mercy seat of Christ, and, though conscious of being unworthy, humbly implore his forgiveness.

It will be acknowledged on all sides, that we can never be happy in the omission of known duties. This remark is especially applicable to the Christian who, when he is out of God's service, is out of his element. Having laid aside every care but that for salvation, I soon began to experience those feelings which I had experienced after my professing religion, and my joy was full when I could recognize, from my heart, God as my friend. From this time I devoted all my attention to the scriptures, and desired nothing more than to

be able to preach the word of God; and I was always glad to have an opportunity, either by sermon or exhortation, to warn sinners of their danger, and to endeavor to induce them to become recipients of salvation. In this way I spent many happy days and weeks, which were only occasionally darkened by a cloud. But I was again to meet with difficulties; for after I began to study the scriptures minutely, I found, as I thought, abundant reasons to differ with my brethren in several things that related to the church, and as I was a preacher, I thought it my duty to preach from the scriptures as I believed them. This did not fail to create among us, as members, some disputation; and I often felt very unpleasantly from hearing accusations brought against me by various individuals for my heretical opinions. But these were not the only grievances; for, besides the differences in regard to doctrine, there were others among us which related particularly to us as a church, which gave me much dissatisfaction. The truth is, there were members in the church whose daily walk and conversation plainly demonstrated that, though they had a form of godliness, they knew nothing of the power. I had, at first, hoped that through the assistance of some of my brethren in the ministry, we should get rid of those individuals, and thus ease the church of a burthen. But in this I was mistaken; for when I came to consult with them on the subject, they bade me hold my peace, alledging, for a reason of the trouble just mentioned, that the church was in its infancy, and that it was not rational to suppose that we should experience so much purity, either in discipline or doctrine, as might be looked for in future. I told them that they might solace themrelves with these reflections, but they were not in my opinion consistent with the scriptures, and appeared to me to be derogatory to the plainest principles of reason. Many such disputes were had between myself and others, in most of which, perhaps, both parties were somewhat to blame; but after waiting as

long as I thought it prudent for a reformation to take place, and having found none, I discontinued my membership in the church; and in so doing, I then, and have ever since, thought that I was not only justifiable, but acted in obedience to positive duty. After I discontinued my membership in this church, I proposed, in order that the members and other persons who were interested in my leaving the church might be the better convinced of the propriety of what I had done, to give my objections to the doctrines of the church in a public address; but it so happened that I had not a favorable opportunity to do so, and I finally concluded that I would, at some future time, publish an exposition of their doctrines in a small volume. But I have, from having much other business of more importance, neglected to do so; but as my biography will doubtless be read by some who, if not really members of the Christian church, are desirous of becoming so, I think it my duty to briefly present to my readers some of my objections to that church. The following four are my most important objections: First, a denial of the call of the ministry; secondly, a virtual denial of the Holy Spirit; thirdly, a disbelief in the trinity, and fourthly, a disbelief in the importance of a discipline for the government of the church.

In regard to the call to the ministery. When first I became a member of the Christian church, I must, in justice to myself and others, acknowledge that I was much less acquainted with the fundamental doctrines of the scriptures than those of the Church, and as there were many learned and elegant ministers among us, instead of examining the scriptures, I too often relied upon what they preached. But when I became more fully informed concerning the doctrines of the scriptures, I soon formed a different opinion; and so far from denying, as many of my brethren did, the call to the ministry, I believed it to be one of the fundamental doctrines of the scriptures. And when we read the

many promises which God has made to the Church, connected with the extraordinary power with which the apostolic sermons were accompanied, and also take a view of the lives of many good and experienced ministers of more modern days, it seems that it ought to be apparent to all, that the true minister of the gospel possesses some power superior to that of man. But in order that my readers may be more fully satisfied upon this head, I shall lay before them a few passages of scripture which seem to me to be entirely sufficient to prove that God's ministers are not all made merely by the arts and learning of man. Mat. 9: 38, "Pray ye therefore the Lord of the harvest, that he will send more laborers into his harvest." Mat. 28: 18, 19, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you even unto the end of the world. Amen." Besides the passage just noticed, there are many others in the other Evangelists which are equally as strong, and many in the Old Testament, which I should be happy to present to my readers, but my limits will not permit. With regard to the second objection, which is a virtual denial of the operation of the spirit of God, I think a few words only will suffice; for it seems to me that all who are rational must, when they take a view of the scriptures, agree with me, that if the spirit of God be excluded from the church, religion would no longer be desirable. But perhaps some of my Christian brethren will tell me that they do not deny the operation of the spirit of God. Then what do they deny? They first declare that if the Holy Ghost is ever received it is not received till after the baptism of water. But this is not all; for they go so far as to tell us that we are never born of the spirit of God until the day of the resurrection. If this is not virtually denying the operation of the spirit of God, I must acknowledge that I am

quite a stranger to language. But to be brief, I will procced to my third objection, which is, the disbclief in the Trinity, or that mysterious but necessary union which the scriptures represent to exist between the three persons in the Godhead. But in this it must, in justice to the members of this church, be said that they are very much divided in their notions upon this point; and I think that the doctrines in the evangelical writings, when examined by the unprejudiced mind, will show plainly to all how necessary it is that such a union should exist in the Godhead. But to our fourth and last objection, which is that of denying the necessity of written rules and regulations for the government of the church. When I first became acquainted with the Christian church, and heard the ministers speaking against written creeds and confessions of faith, I was led to believe as they did, from the fact that the Christian church professed to be governed exclusively by the New Testament. But I, since that time, have found that it is as unreasonable to expect a church to grow and flourish without some written rules for their government, as it is for a kingdom or an empire to be stable without laws. Having entertained these objections, with many others which are of minor importance, I chose rather to be myself in the world than to belong to a church in which I could never experience christian enjoyment. But the difficulties which I encountered in these matters by no means hindered me from studying the scriptures; and after I left the church, as I was desirous of becoming a member of some church, I commenced studying the doctrines of the most prevalent sects of the age, to all of which I could find some objections; but at last I concluded that it would be good policy for me, if I wished to become useful to my fellow creatures, to unite my efforts with others. I therefore, being well convinced as to the soundness of the leading doctrines of the Methodist church, became a member thereof, in which I was, in about four weeks afterwards,

authorised as a public exhorter, and in which I have until the present time endeavored to live a servant of God.

CHAPTER XXI.

The Author receives information from a friend in Massachusetts, which induces him to take a tour to the City of Boston; His journey through a part of Tennessee and Virginia, with a description of important towns, etc.

My readers have seen me in the precceding part of my life successfully pursuing my studies, and they have no doubt imagined that I labored under considerable difficulties, on account of not being able to read the books I studied. This is true, and I have been obliged to employ persons to do all my reading, and, in many cases, owing to the lack of knowledge of the person employed, in pronunciation and other things necessary for correct reading, I have often been obliged to employ a second person. These circumstances did not fail to create in me an inordinate desire to be able to read; and especially after I became a minister, I found myself continually laboring under disadvantages, from not possessing this knowledge, and often after hearing the holy scriptures read I have lifted up my heart to God in fervent prayer that there might be some means devised by which I might be enabled to look into the holy scriptures, and meditate upon their many consolations and blessings. But as yet I had heard of no institution in which the blind were educated, and it was not till the year 1838, I believe that I knew that there was such a thing existing as an institution in which the blind alone were instructed. The manner in which I obtained this information was from hearing a book read entitled

"Crockett's Tour Down Eeast," with which I was agreeably surprised on noticing an account of the Massachusetts Asylum for the education of the blind, in visiting which he appeared to have been very much astonished at the facility with which the blind were enabled to read and write. And thus my reader as you will see in the sequel I obtained information which was to me of the most important kind, by hearing a book read which would hardly be noticed by persons of higher erudition; and who knows but the same may happen to you in reading this little work, though it professes nothing of that high polish and vein by which many books are characterized. After I received this information, I reflected much upon the benefits which would result to me, provided I could obtain a situation in one of those institutions, but for several years came to no definite determination in regard to my visiting New England for that purpose. But in the winter of 1840, I received a letter from Mr. William Phelps, an intimate friend of my father's, who was also at that time a member of the Massachusetts Legislature, in which he gave me a full account of the Institution for the Blind, in Boston, at the same time inviting me very cordially to visit the institution, in which he assured me that I would receive the most important benefits. As this information came from a person in whose veracity I placed the utmost confidence, it very much increased my desire to visit New England, but in so doing, I had many obstacles to surmount, yet I determined to use every exertion of which I was capable to promote this object, and trust to Providence for success. Thus is brought to notice the true maxim, that we can obtain nothing of importance without taking great pains for it. I therefore set about making necessary arrangements for my journey, and after purchasing a couple of horses and hiring a man to act in the capacity of a guide, we, on the 15th of May, 1841, set out on our journey. But it was not without some serious emotions that I did

so, for when I reflected that I had a journey before me of twelve or fourteen hundred miles, in performing which I was to be among entire strangers,I felt the undertaking was no small one; and had it not been for that ardent desire of being enabled to read the Holy Scriptures, which impelled me forward, I know not but I should have shrunk from the undertaking. But I was not in my present project as I had been in many former ones, without a hope of the kind providence of God. When, therefore, I reflected that hitherto he had been to me a father and a friend, and that thus far he had brought me on through innumerable dangers, I felt that I could rely upon his mercies for the issue of the future. When I first determined to visit the city of Boston, it was my intention to go by the way of the Ohio river to Pittsburg, from which place I intended going to Philadelphia, and thence by water to Boston. But upon more reflection, I concluded that it would be safer for me to travel through Virginia to Richmond, and from that city take a vessel to Boston. Following this latter determination, we crossed the Cumberland mountains, which has been before mentioned, and arrived on the third evening in the neighborhood of Knoxville, Tennessee, at the house of one of my former acquaintances, where we stopped until the next day, when we visited the city. Knoxville is one of the first towns in East Tennessee, both in point of business and institutions. It lies on the Holston river, 22 miles above its junction with the Tennessee river, is surrounded by a tolerably fertile country, and is generally very healthy. It has had for some years the advantage of several very respectable schools. There has also been a University established there, which is not only highly valued by its citizens on account of the talents of its professors, but by those of other States generally. Its population is about 2000, and it is in quite a flourishing condition.

From this place we took the leading eastern road to

Virginia; and as this led immediately through the neighborhood where I was born, but from which I had been absent several years, I determined to spend a week or two in visiting my old acquaintances, which I accordingly did.

These days were spent in many sober and melancholy reflections. I thought it was here that those lived who shared in the joys of my childhood, in the pleasures of my youth. I found many of those companions were gone; alas! gone to be no more. Most especially when I visited those beloved spots whither I used to resort, what a sensible change did I find a few years had made. Such a great change brought to my mind in a very forcible manner the uncertainty of human events, and the great tendency of all things to decay. But I had the pleasure to find that my friend, C. C. M., of whom I have spoken in the preceding part of this work, with whom I associated in former days, was not only in health, but much improved, both in wealth and learning. I spent much of my time with him during my stay in the neighborhood, which was very pleasantly employed in reflecting on our past pleasures, and in looking forward to the future. But my friends in that part of the country were not all like the one just spoken of; for I met a gentleman one day, accompanied by several other persons who had been very kind indeed to my father when he lived in that neighborhood, and as he had not met me for several years before, he appeared very much pleased to see me, and asked me as many questions about my health and that of my parents as if I had been General Jackson, or some other distinguished person. He then invited me, in the most pressing manner, to pay him a visit, and said his family would be extremely disappointed if I left the neighborhood without giving them a call.

Finding him apparently so desirous of my company, I promised to comply with his request as soon as I had an opportunity, but when the opportunity offered itself,

and I called at his house, I was not only very much surprised, but displeased to find his treatment towards me was entirely opposite to that I had received from him only a few days before. The truth is, he was one of those vain and hypocritical beings, who are willing to sacrifice anything if, by some sinister motive, they can make themselves look well in the eyes of others. Such persons are unworthy the name of human beings, and unfit to associate in any society.

I found at the house of one of my friends an old gentleman who told me he was of the age of seventy-seven. When he learned that I designed travelling through Virginia, he said he was also on his way thither; but having left Kentucky in the winter season, he found himself too feeble to withstand the inclemency of the weather, and consequently had stopped till a more favorable season. Having become somewhat acquainted, the old gentleman agreed that we should travel together, and that I should purchase a carriage for our accommodation; which I bought of another good friend. Do not understand me to mean that he was good to me, but like many others who tell you they are friends, he was a friend to his own personal interest. ndeed, he was so much so as to make me the loser of $130 in the carriage concern. I now found that I had turned a new page in the great book of human nature. Up to this time I had not so much as thought that I possessed such a false and ungrateful friend; but I was now taught not to judge men as some would like us to do, by their fair and fine drawn speeches, but by their actions alone, which, as the saying is, generally speak louder than words, and are certainly more impressive.

Having visited among my former friends for several weeks, I began to think of resuming my journey. And after spending several days in preparing my dearly bought carriage, which required no little bracing and mending, accompanied by the old gentleman before mentioned, and the young man whom I had hired as a

guide, we set off on our expedition. But we had gone only four miles when I met with another obstacle to my progress, for the horse which I put in the carriage when we started being too small to draw it, after wasting what strength he possessed, refused to go further.

I now began to be convinced of what I had lost, but as it was too late, I was obliged to bear it with as much fortitude as possible. The old gentleman who had solicited me to travel in company with him to the lower part of Virginia, had until this time appeared very friendly, saying several times, that he would do any thing that lay in his power to make our journey pleasant; but when he saw my horse give out, there was an apparent alteration in his intentions; for instead of acting the part of the good Samaritan by offering his horse, which was a fine animal, he became quite passionate, and wished me to beat my horse to death, in order that I might make him draw the carriage. But when he found that I was not disposed to do so, and that I disregarded what he said, he became more mild, and advised me to stop at a house that was near, and endeavor to swap my carriage horse for one more able. He also proposed, by way of accommodation, to furnish whatever money would be necessary to make the exchange, until I should arrive at his connections in Virginia, where I intended selling my horse and carriage. But when I acted according to his advice, and made a barter, looking to him to furnish the money, he declined doing so. This thought I is rather an unfavorable trial of your friendship old gentleman, but perhaps, as you are getting old, a reformation may take place in you. When I found that he was no wise inclined to assist me, I plainly told him that I intended to give over my journey, and as he had shown such a spirit of accomodation towards me, he might travel by himself. This had a powerful effect upon him; for he was sensible, as he said, that it would be dangerous for a man as old and feeble as himself, to attempt to travel four or five hun-

dred miles alone. He concluded, therefore, as he was barely able to ride on horueback, that he would put his horse in the carriage. More out of pity than any thing else I yielded to his entreaty, and in a few moments we were again on our journey

We continued traveling until nearly night without halting, until we came opposite to a tavern, where the old gentleman drew in his reins for a stop. He then drew from his saddle-bags a small jug, and observed, that as the water on the road would be very unwholesome, he thought it would be quite proper to have a little liquor along with which to temper it. And accordingly, without further consultation, he ordered the young man in company with us to procure some; and after taking a draught or two, he gave the word for us to resume our journey

It fell to my lot to ride on horseback, and being generally behind or before the carriage, I had but little opportunity of witnessing the fine effects produced upon the old gentleman by his cordial till we stopped for the night. They were then plainly to be discovered; for when he went into the tavern, he walked as though the centre of gravity had risen very much above its proper location, for he acted as though he cared but little whether he was in an upright or in a reclining posture. Thus I was annoyed until bed time with this poor old gentleman, who, though he had seen the sun of upwards of seventy winters, had not the rationality to be admonished of the evil of drunkenness. I comforted myself by supposing that this was only a rare occurrence with my friend, and that I should not be obliged to witness it again in him during our journey. But in this I was disappointed, for he continued to persist in the practice during the whole time we were together. And in a few hours after we had resumed our journey the next morning, while he was going on in a train of senseless speculations, not noticing where the carriage was going, it was run against a large rock and broken down. Thus

again I had a new difficulty; but a passage of Scripture which shows that we should not be cast down, came to my mind, and caused me to redouble my diligence and watchfulness.

After traveling several days over a very mountainous country, we came to Abingdon, a town in Virginia, lying near the line between that State and Tennessee. And from this place, which is not very large, we continued our course till we arrived within about one hundred miles of the capital. It may be remarked, that there is but little difference between the appearance of the counties of Virginia and Tennessee, until you go several hundred miles into the interior of the former, when a difference may be discovered with respect to the soil.

CHAPTER XXII.

Continuation of the Author's travels; He arrives at Richmond; Description of the city; He goes on board a vessel bound for Plymouth; His sea-voyage, and description of the different cities visited by the way.

When we arrived at the house of the relation of my old friend, we were kindly received; and after spending several days, in which, after much trouble, I disposed of my horse and carriage, we took our leave, and bent our way towards Richmond.

Having received nothing of consequence in return for my horse and carriage, I concluded that myself and guide would go on foot to the city of Richmond, which was only about 100 miles distant; but in attempting it my strength soon failed, and I was obliged to apply for some other mode of conveyance, which I did, by stopping at a house near at hand, where, fortunately for me, I was successful in hiring a horse and boy to convey me

to a place where I might take a stage; and after travelling in this way 12 or 14 miles, we halted for the night at the little town of Keysville. Finding on the following morning some gentlemen who were going towards Richmond, they kindly offered me and my guide a place in the carriage, which we accepted.

This day was spent by me far different from what the preceding one had been; for while I had been in much trouble of mind concerning the manner in which I should complete my journey, which was yet long, I now felt as I should have done had I been at home among my friends. Thus we see that kindness, when properly directed, is sufficient to soothe nearly all the cares and sorrows of life. And though we may roam in distant lands among strangers, yet when we see one of those expressions of friendship in our favor which spring from the truly pious heart, we almost fancy ourselves in our own native place, surrounded by friends and relatives. We passed the time very pleasantly, until we arrived at the little town of Farmville, where one of the gentlemen with whom I had traveled introduced me to several persons who were members of the Methodist Church, and from whom I received manifestations of kindness and affection. I waited here until about 10 o'clock the next day, when I took stage for the city of Richmond. The passengers, who were also going to this place, consisted of an elderly lady, who said she resided in New York, a gentleman of Wheeling, Va., who informed us he was a banker, and a third a minister by profession, whose place of abode I did not find out. I had not been in the stage but a few moments when I was very much surprised at the vivacity of our company, who, though they had never seen each other before that morning, conversed together as freely as though they had always been acquainted. This was particularly the case with the old lady, who, as soon as she had been introduced to us by the tavern-keeper, and the coach door was shut, commenced, by

way of introduction to her discourse, to inquire of us all where we were going, at the same time having the frankness to give us the same information in regard to herself. I remained for some time silent, and had hoped to spend a day in reflections of my own, but this was out of the question; for, as soon as our old matron had gained all the knowledge in respect to the circumstances of those of the company who had more the appearance of wealth and splendor than myself, she descended, as if by an act of condescension, to make the same inquiries of me. And when I informed her that I was on a visit to Boston, she replied sneeringly, that she did not know what could be the reason of so many poor people visiting the large cities; "for," said she, "they have more there now than they know what to do with." Had this insult been received from any one else but a female, and worse than all a pedant, the offender would have received a proper reprimand; but as the case was, I thought it advisable to make little reply. We traveled in company for two days, during which time I was no little annoyed by her loquacity.

In our journey to Richmond we passed through no towns of importance, and until we arrived in the neighborhood, we found the country quite hilly and open. I omitted to mention that, when I left the house of the old gentleman who traveled with me from Tennessee, I received from him a letter of introduction to a gentleman of his acquaintance residing in Richmond. I therefore, when I arrived there, visited his house, where I was kindly entertained during my stay in that place. I found him an excellent man, and he spared no pains, either to introduce me to persons in the city whose acquaintance I desired, or to make me comfortable and happy during my stay at his house. I visited almost all the public places in the city, which, as it was the largest I had ever been in, were very interesting to me. I was very much pleased with the different manufactories which my host took much pains to inform me of. I

also had an opportunity on the evening of my arrival at this place, to address a congregation upon the subject of religion, which occasion proved a very happy one. The following is a partial description of the city of Richmond:

Richmond is in Henrico county, Va., and is the capitol of the State, situated on the north side of James river, at the head of tide-water, 150 miles above its mouth, and 25 north of Petersburgh. The situation of Richmond is healthy and agreeable. The houses are generally of brick, and have a neat appearance. The State House is justly admired for its architectural beauty. Among the places of public worship is the Monumental Church, erected on the spot where the theatre was burned, on the 26th of Dec., 1811, at which time the Governor of Virginia, and 71 other persons lost their lives. This city has considerable commerce and manufactures. Vessels drawing 15 feet water can ascend the river to within 5 miles of Richmond, and vessels drawing 10 feet can come to the Rockets, a little below the city. The falls, in which the river descends 80 feet in six miles, is avoided by a canal, and small boats reach over 200 miles above them. The penitentiary and the Virginia armory are here. It may also be remarked that there are several extensive manufactories of cotton and tobacco here. The most extensive exporting business done at this place, is that of tobacco, of which large quantities are shipped to the different cities of the United States, and considerable to Europe. The population in 1830 was about 16,000, and according to the census of 1840, 20,153.

After being obliged to wait at this place several days for a vessel, we at last found a large schooner bound for Plymouth, Mass., on board of which my guide and myself went on the 29th of June, and sailed down the river the next day for the north. Our vessel was very small, and not very commodious, and before I had come to the ocean, I several times wished myself on land

again, not that I was really afraid of losing my life, but the thought of my soon being borne out of the reach of land on the domain of the boisterous Atlantic. I felt my own diminutiveness, compared with other works of God's creation; and when I considered of how much more value many of those works were to mankind than myself, I thought, "What is man that that Thou art mindful of him, or the son of man that thou visitest him?"

Our crew consisted of the captain, two seamen and a cook, besides myself and young friend. As I had never before been on board of a vessel, and was entirely unacquainted with the sea phrases of the sailors, I probably, during three or four days, spent more of of my time in laughing at their singular expressions, than in serious reflection. I found this class of people, though very rough in their manners and profane in their conversation very kindly disposed; and they appeared to be as much interested in my comfort and happiness, while I was with them, as any persons in whose company I had ever before been. And often during our voyage, when I heard them blaspheme the name of God, I rather pitied than despised them for their presumption.

On the third evening of our voyage, which was the 3d day of July, we dropped anchor in the harbor before the city of Norfolk, where we were obliged to stop for several days, on account of stormy weather. During this time I had several opportunities of visiting the city, which I found, as it had been before represented to me, very unpleasantly situated.

The city of Norfolk is in Norfolk county, Va., situated on Elizabeth river, 8 miles above its entrance into Hampton Roads, and 114 miles south-east from Richmond. The harbor is spacious, and admits vessels drawing 18 feet water; it is strongly defended by three forts. The site of the town is low; it contains a marine hospital, and an extensive navy-yard. The popu-

lation in 1840, was 10,920. On the next morning after I arrived at this place, my ears were saluted by the sound of several cannon firing. "Well," said the captain to his seamen, "this tells of the 4th of July, and these cannon are fired from two ships of war, which lie near us." Then turning to me he said, "these ships, sir, are not like my little boat, which, though it is good against a storm, would hardly carry their guns and ammunition." He then gave me a very curious but interesting account of the manner in which those large ships are constructed; but when he was done, he said that his little boat was far better than such large and clumsy ships, and that in many cases it would stand a storm, while they would be either sunk or driven to pieces. This firing of cannon continued the whole day, with occasionally martial music, which was to celebrate American independence.

We continued at Norfolk until the 6th of July, when we set sail for the east. It was about 6 o'clock P M. when we started; and being favored by a fair wind, we found ourselves, by 10 o'clock in the evening, fairly on the bosom of the mighty Atlantic. And as this was a scene entirely new to me, I devoted but a little part of the night to sleep, but spent my time either in listening to the stories of the jolly seamen, or in reflecting upon the strange motions of the waves. The wind about 11 became very boisterous, which caused our little schooner to rock about at a rapid rate. At this new phenomenon I became very uneasy, and mentioned to the sailor at the helm, that I wished very much to be on land again; but instead of his pitying me in my situation, he burst out in a hearty laugh, and made the following remarks: "I hope you don't feel yourself in danger upon this light sea. Why, sir, this is a very small matter to what I have seen in the south sea islands, when I went a whalin' with a captain once, and bad luck to him, I hope the sharks have got him before this time, for he was a mighty cruel critter. Why, sir, I have been sent

up a loft to reef the sails in a gale of wind, and before I could do it, for my life on me, the ship would lay flat with her side on the water, and there I, poor Tom, was with my arms cabled round the mast, while my other parts was in the water." "Well," said I, "Tommy, why did you not loose your hold, and swim to the vessel?" "Loose my hold of the nation!" said he; "I might as well have been food for the sharks and whales as to have done that, for I should have lived no longer after I had got to the vessel, than a whale lives when an iron is stuck into him; for our captain, though a tiny fellow, could come nearer cursin' a man to death, than any man I ever seed; and when he failed to make this do, he used to use the rope's end: so it would be almost death, any how."

While I was indulging Tom's loquacity, by asking him many questions concerning his occupation, and answering those he asked me, I heard the shrill tones of the captain's voice from the bow of the vessel, commanding his crew to make ready for a gale of wind, which he said he thought, from the appearance of the sea, was near at hand. In obedience to Tom's instructions, I was induced to go down into the cabin where, he said, I would be more safe from the splashes of the sea; but I was not here long unmolested, for all at once I heard a powerful roaring above my head, as if the vessel had suddenly been enveloped in water. I now began to think that the captain's words had become true; and several times during the squall of wind, which continued fifteen or twenty minutes, I had almost fancied to myself that I had spoken the last time to my friend Tom the seaman.

During the little blow, I could very often distinguish the shrill voice of the captain, dealing out threats and oaths among his crew, in order to induce them to obey him. This was another new lesson to me, and in spite of the unpleasant feelings which the tempest had created, I could but reflect upon such an exhibition of pre-

sumption and wickedness. But the storm soon broke up, and the captain came down into the cabin and jocosely asked us, how we stood the blow; and upon my expressing some uneasiness as to the safety of being at sea, he said that he had little regard for a storm while he was in his little schooner, which was proof against almost any thing.

We continued our course, without anything occurring worth noticing, until we arrived at New Bedford, Mass., which we did in four or five days from the time we left Norfolk. This city is in Bristol county, and is handsomely situated on Acushnet river, near its mouth, where it empties into Buzzard's Bay. It is a place of some commercial importance, and is principally noted for its whale fisheries, which the inhabitants pursue to all parts of the world, with great enterprise. The town has rapidly increased in population. It contained in 1820, 3,947; in 1830, 7,592; and in 1840, 12,087. We stopped at this city two or three days; in this time I became acquainted with several of the citizens, with whose manners I was very much pleased, especially a gentleman who went in the vessel in which I was a passenger, with whose literary acquirements I was extremely delighted. After he came on board the vessel, and held some conversation with me, he informed me that he was born in Kentucky, but he had early left that State and came to New England. During our little voyage to Plymouth together, I spent my time very pleasantly in his company, in which I was entertained by hearing him relate his adventures during several sea voyages.

On the third morning after our leaving New Bedford, as near as I can recollect, we doubled Cape Cod, but as we had but little wind, it was in the afternoon before we reached Plymouth, where we left the schooner, intending to travel by stage and steamboat to the city of Boston, which was near at hand, and where I desired to arrive the more, the nearer I came to it.

CHAPTER XXIII.

Descriptive remarks on Plymouth, Massachusetts; The Author leaves that place and arrives at Boston; Description of the City; Visits the Asylum for the Blind; Other incidents worthy of notice.

Plymouth is in Plymouth county, Massachusetts, 38 miles S. E. of Boston; it is the oldest settlement in New England, and is celebrated as the place where the pilgrims landed in 1620. Part of the rock on which they first landed is still preserved, having been removed to the centre of the village. The population of Plymouth, in 1837, was 5,034.

How different thought I, as we stepped on shore from the little boat that brought us here, are the scenes by which I am surrounded from those experienced by the disheartened and oppressed pilgrims, when first they landed here. We are now in the midst of a fine and flourishing village, and hear the voice of industry on either side of us. We are now surrounded by comparative splendor and intelligence, where not only the light of science is every where seen, but where the promotion of religion is recognized as one of the highest objects of a free enlightened people. But how lonely, how solitary was every appearance when this place was first sought and obtained by the Puritans. Then they were surrounded by nothing but nature in its native wildness and confusion; and no doubt, during the winter of their sufferings, when they beheld the majestic trees of the forest, and heard the wild and ferocious yells of the savage aborigines, they cast back a wishful glance towards the place of their nativity. But, thought I, God has enabled them to perform what would be considered by the common observer almost an impossibility: therefore, may I doubly trust in him. On the next morning after my arrival at this place we set

out for the city of Boston, the journey to which place was performed by stage and steamboat. This day was was spent by me in the most pleasant manner; for instead of having such creatures for companions as a character mentioned in my last chapter, though our coach was very much crowded, all appeared to be like love and sociability. The stage had not gone more than two or three miles till it was stopped and received another passenger, whom I found to be a Methodist minister, and with whose manners and conversation I was very much pleased during our little journey.

When I heard of the great learning and refinement for which most of the New England States are distinguished, and especially Massachusetts, I had thought that it would have raised those who possessed it in their own estimation, just as the negroes of the southern States corrupt and make vain the minds of many of their owners. But I found that this was a great mistake; for while I here found all with whom I conversed intelligent, I also found them affable and condescending in their manners. After a few hours' ride in a stage, we came to a steam boat which conveyed us, in a couple of hours, to the suburbs of the city, which appeared to be all noise and bustle, and I thought, in passing through the different public streets, that if ever there was a place where every thing might be seen and heard, it might be here.

Boston is the capitol of Massachusetts, and is the fourth city in population in the United States: it is situated on a peninsula about two and a half miles long and one broad, and has an extensive commerce.

Massachusetts Bay, on the east, presents a beautiful prospect from the State House. The Middlesex canal and a railroad open a communication with Lowell, from which place there is a navigable channel to Concord, up the Merrimack river. Boston is connected with the main land by several bridges, one of which, the Cambridge Bridge, is near 3,500 feet long: it has many el-

egant and costly public buildings, among which are the State House, Fanueil Hall, Markets 540 feet long by fifty wide, Tremont House, Trinity Church, County Court House, Massachusetts Hospital, &c. The wharves and piers are very spacious, some of them are from 1,250 to 1,650 feet in length. Boston Common is a public promenade near the State House, containing fifty acres. Boston is distinguished for her literary institutions and the literary spirit of her enterprising inhabitants. Her public schools and seminaries of learning rank her among the highest in the world for promoting the cause of science and education. A beautiful cemetry is formed at Mount Auburn, with walks shaded by various shrubbery.

Boston was founded in 1630; its population in 1840 was 93,380; distance from Washington, 432 miles. It may be remarked here that this description is a very limited one: for the traveler will find when he visits this city many interesting institutions and manufactories, which the limits of my little work will not allow me to give. As it was my desire to avail myself of the benefits of the Asylum for the Blind in this city, I made it my first object to visit that institution, and was much surprised to find so many curiosities as were there presented. When I arrived at the door of the building I was met by a small blind boy who asked me in quite a consequential manner what my business was. And after I told him, he showed me into the parlor with as much facility as a man with two pair of eyes; and as I wanted to see Dr. Howe, the Principal of the institution, he soon introduced him into the room where I was, with whom, after the usual salutations, I entered into conversation concerning the institution. I informed him that I resided in Tennessee, and having heard that there was an institution in that city for the education of the blind, I had come for the purpose of availing myself of its benefits. I then informed him of the loss I had met with in Virginia, and that I was at present entirely un-

prepared to advance him any money for my education. He said he was very sorry for my misfortune, and would gladly admit me as an inmate if he had any authority to do so; but he was employed by the State of Massachusetts to act as Superintendant, and therefore could not admit me except on the terms prescribed for pupils residing out of the State, which requires the payment of 160 dollars per annum.

I now saw my mistake, and was very much perplexed and disappointed to think that I had, after traveling so far, failed in the accomplishment of an object which was to me of such high importance. After conversing awhile with Dr. Howe, he showed me into several very neat rooms, which were occupied by the pupils as school rooms, in which I had an opportunity of examining a number of books and maps which had been prepared for the use of the blind. The way in which these books are made subservient to the purposes of blind persons, by enabling them to read by the sense of touch, is very simple. The paper of which leaves are made is twice or three times as thick as the paper used by seeing persons. Upon this the letters are raised by a heavy pressure, while the paper is damp, and on a press especially adapted for it. The types are also cast for this particular purpose. And thus the blind, by feeling over with their fingers these impressions, are enabled to read with astonishing facility. The maps are also made of thick paper upon which the impressions of the most remarkable mountains and rivers are made, which I found were used by the blind with little or no trouble. I next heard some excellent music by the pupils, which would have done credit to those who see. But when I heard a little girl about twelve years of age read from one of their raised books, my astonishment was complete; for although I had been made to believe from the letter received by my friend Mr. Phelps, that the blind could, by the sense of touch, distinguish one letter from another, yet I had never once thought it pos-

sible that any one not having eye-sight could ever have learned to read with so much correctness and rapidity as this little girl did.

While I was struck with admiration at what I had witnessed of the blind in the Massachusetts Asylum, I felt with redoubled force the extent of my disappointment; and when I reflected upon what I had done in order that I might receive a situation in this institution, I thought myself, as I had before done, one of the most unlucky beings in the world. But I have since found that this was a mistake; for, though I was disappointed in this respect, yet I received so much benefit from the journey that I was fully compensated for all the trouble I took in its performance. Besides this, had I taken more pains to make the necessary inquiry concerning the institution, I should have met with no disappointment.

I have before said, in some of the preceding pages that rashness has been the great failing of my actions, and upon due reflection I found that it was the great reason of my present failure. I spent some two or three hours in the institution, during which time I visited a shop in which the blind worked, and was very much surprised at their skill in many of the mechanical branches, such as weaving, brush and basket-making, &c. I was permitted to examine some of their work, and found it very neatly finished off, and to all appearance as nice as if it had been made by seeing mechanics. What pleased me most in this department was to find so great a spirit of cheerfulness among the laborers; for instead of lamenting over their misfortunes, they intimated by their joyful voices that though they were void of one of the most important faculties possessed by human beings, yet they had abundant sources of happiness. What a lesson, thought I, is this for the sluggard, and how many proofs would it afford him of the wholesome influences which industry exercises over the human mind. Though I was born blind, and had ne-

ver been happy until I began to receive education, and though I had many times reflected upon the many excellent effects it had produced upon my mind, yet I had never before been so sensibly impressed with its power as in the present case.

If, then, my young reader, the influence of education and industry be so powerful as to thus exalt the condition of that class of mankind who have so long been considered not only unfortunate, but useless, does it not speak volumes to you who are preparing yourself to occupy a place in society? You should ever bear in mind the maxim that we cannot become happy and virtuous without taking pains. If, therefore, you wish to render yourself useful as a member of society—if you desire to be beloved by your fellow creatures, and fill with honor that high station in life which God has designed you to fill, you should ever be aware of the fatal effects of idleness; for it is to that alone we owe most of the sorrows of life. This had been proven to me in many ways, but in none so forcibly as by experience; for while I was considered by my friends, in the years of my childhood, as helpless and unfortunate, and while, instead of hearing the voice of instruction, I was accustomed to hear the familiar phrases, "poor creature," "poor unfortunate boy," and "how sorry I am for him," &c., I could not fail to be unhappy. But since my mind has become in some degree enlightened by the genial rays of education, and since I have learned, instead of sitting in the chair of idleness, to use exertion, I have become comparatively happy.

After I had examined all the curiosities of the institution and was preparing to leave it, Dr. Howe came to me and again mentioned that he was very sorry that he had not an opportunity of admitting me as a pupil; but, said he, let not this dishearten you, for you may soon learn to read without the aid of a teacher after you return home, and I will present you with whatever books you may require for this purpose. I told him

that I was much obliged to him for his kind offer, but that I doubted very much whether I could ever learn to read with as much correctness as some of his pupils. He said I need have no fear about that, but if I would only be diligent, I would make much greater proficiency than I expected. I then told him that I would leave the city on the next day, but would first visit the institution again, when I would determine what books I should want. I then, with my young friend, left the institution, very much pleased with what we had noticed therein, and as for myself, I now felt that the effects of my late disappointment had entirely forsaken me, and that I was already compensated for what trouble I had taken in the performance of my journey; and that though I was not to be a pupil of the Massachusetts Asylum, yet I had an opportunity offered me of accomplishing the great object for which I visited Boston, namely, that of learning to read the scriptures: and I thought if attention to my studies would assist me in doing this, that I, upon my return home, would give unwearied diligence to them till I accomplished the object. While my mind was filled with these reflections, I paid but little attention to any thing else, and before I knew it, I and my young friend had arrived at the hotel to which we were directed to go from the institution. Upon our arriving near it my guide remarked that there was a great contrast between it and many of the hotels of the west; and upon my approach to it I found it so far different from some of our western taverns that, instead of being built of logs with clapboard roofs, it was a large and neat brick building. But upon entering I found that its internal and external appearances were far from harmonizing with each other; for though there was a degree of neatness in the furniture, I found that the inmates were far from being such as I could have desired. As there was no one without doors, we were obliged to go ino the house in order to find some one of whom we could obtain permissionto

stop for the night. The first room we entered was the bar-room, in which we found several persons; some engaged in drinking, some in smoking, and others in conversing upon the usual topics of the day. What surprised me most, however, was to find an old lady behind the counter, dealing out liquor with as much ease and consequence as if it had always been her profession. Some author has very severely censured ladies who travel in stage coaches without protectors, but I would much rather find one in that situation than to find her as my landlady was, (for so the individual proved,) in a bar-room, surrounded by profaneness and dissipation.

As soon as I entered the room, I inquired for the proprietor of the house, when the old lady answered me in broken English that she was the person. I then told her that I wished to stop at her house until morning. To this she answered in rather a surly manner, that her husband was not then in, but that she reckoned I could do so. We were then showed into a room where we were requested to be seated. The young man and myself had been here an hour or two, during which time we were closely engaged in conversing upon what we had heard and seen in the Institution for the Blind, and in laying plans for our journey homewards. But we were interrupted in the latter by the entering of the landlord, who saluted us in rather a harsh but polite manner, and upon being informed by his wife that we were from the west, asked us many questions concerning the country. From his conversation I took him to be an Irishman; and I thought, as he had taken the liberty to question me so freely with regard to the peculiarities of my own country, that it might be warrantable in me to make some similar inquiries of him. But I was soon willing to be off, as the saying is, for instead of finding him as willing to answer questions as to ask them, I found that he disliked nothing more than to be interrogated. As his conversation was in no way

agreeable, I endeavored to avoid it as much as possible, and was not a little gratified when he had occasion to be absent from my room.

CHAPTER XXIV

The Author leaves the city of Boston; Visits his relatives residing in Rhode Island; Visits several of the most important towns in Rhode Island and Massachusetts; Description of the same.

The next morning, after having taken breakfast with my Irish landlord, not a little annoyed by his impertinence, I paid my fare, and returned to the Asylum, where, waiting a short time, I received the books which the principal had the day before proposed presenting to me. I then took leave of this excellent man, but not until I had promised to write to him as soon as I had learned to read.

I had thought, after my disappointment, of returning home the same way by which I came; but upon reflection I concluded, as I wished to spend some months in New England, and had relatives living in Rhode Island, I would next visit that State. I therefore went into the city in order to procure a seat for myself and friend on the rail road car. Here I was obliged to wait several hours before the cars were ready to leave. This gave me an opportunity of visiting the city more extensively than I had hitherto been able to do. In doing so I found much to instruct and interest me; for while I was surrounded by wealth and splendor, I found in the minds of all with whom I conversed a great degree of frankness and intelligence. This very much altered my opinion of the New Englanders. I had often heard them represented, by persons living in the south, as a very austere kind of people, and I had, to some extent,

beeome a proselyte to this belief. I was satisfied, however, by experience, that it was erroneous. I therefore, believing it inconsistent with common sense to remain in an known error, abandoned such a belief. It is a fact, and one I think that will be acknowledged by all sineere and eandid persons who travel in those States, that soeiety is mueh better there than in the south; and perhaps the great reason for this is that edueation is more generally diffused and the minds of the people are more extensively eultivated. Yet, with my experienee upon this subject I am obliged to aeknowledge slavery, as it now exists in the south, to be one great obstaele to the formation of good soeiety. Here, as in most places, there is a eonsiderable number of the inhabitants who are poor, and as there is no other wealth more apt to ereate vanity and pride in the minds of its possessors than the possession of their own speeies, it is too often the ease that the rieh, instead of using their wealth for the promotion of the happiness of their inferiors, idolize it. Thus they are made to treat persons with eontempt beeause they are poor. But I found, during my stay in New England that the ease was very different; for there, instead of making wealth a mark of distinetion, it is generally the ease that they are most beloved who are most remarkable for the praetiee of the prineiples of virtue.

The hour having come that the vehiele in whieh we were to travel was to start, we repaired to the depot where we found a train of ears standing of the length of fifty or sixty yards, and two or three hundred passengers waiting to be eonveyed away. This to me was, I suppose, as great a euriosity as it was to the inhabitants of New York when they first saw the Fulton under way; for until then I never had an opportunity of witnessing the operations of steam upon a railroad, though I had heard many strange aeeounts of it. At the ringing of a large bell there was a general movement among the passengers to the cars in order that

they might seat themselves, and in a moment or two our large vehicle was put in operation, which soon conveyed us out of the noise and even out of sight of the city. I found that though this machine was more rapid in its progress than I could have desired, yet there was a decided preference in this conveyance to that of a western stage coach, which is continually running you over hills and rocks, while the cars move along on an almost dead level surface. After a very pleasant ride of an hour and a half, during which time we traveled over a poor but well cultivated country, we arrived at the city of Providence, Rhode Island, which is the metropolis and one of the capital towns of the state, and is about forty miles from Boston. It is built on both sides of Providence river over which there are two bridges. Vessels of 90 tons can come up to the city. Many of the buildings are very elegant. The principal public buildings are the state house, arcade, sixteen houses of public worship, Brown's University, Dexter Asylum, Friend's boarding school and several public schools. There are also several large manufactories. The arcade is a splendid building of granite with Doric porticos seventy-five feet front of six columns each, the shafts twenty-two feet long being each of a single block. The building is 222 feet deep, and cost $130,000. Brown's University was founded in 1764 at Warren, and was removed to Providence in1770. Its principal Hall is four stories high and 150 feet long. It has ten professors, 6,000 volumes in the college library and 6,000 in the student's library. The Dexter Asylum for the poor, finished in 1828, is a brick building 170 feet long, 45 wide and three stories high. The public schools originated with the Mechanic's and Manufacturer's Associations in 1800. There are several libraries containing in all several thousand volumes, including the Athenæum, the Providence and the Apprentices' libraries.

Providence is a place of considerable commercial en-

terprise, and has extensive manufactories of cotton, iron and machinery. The town was first settled by Roger Williams, who was forced to leave the Plymouth colony particularly on account of his declaration in favor of entire and unrestricted religious freedom among all sects. He commenced the settlement near the mouth of the Mooshasuck river, giving it, in acknowledgement of the Divine protection, the name of Providence. Population in 1825, 15,941; in 1830, 16,832; in 1840, 23,-171. The Blackstone canal and the Boston and Stonington railroads terminate here.

After stopping in this city a short time, the bell announced that the train of cars was ready to continue its route, and after having been taken across a beautiful stream of water by a steam ferry boat, we were again seated, and were swiftly conveyed on our journey. As the cars moved with great rapidity we had but little time to make observations upon the country through which we passed; but from what my guide and other persons observed, I learned that the country was very poor, and that pretty much all the inhabitants had to boast of were their fine churches and dwelling houses, which were to be seen in great numbers on either side of us.

In the course of an hour or so we arrived at a place called South Kingston, where the passengers stopped for refreshments, and where myself and guide left the cars in order to visit my connexions. We soon arrived at their dwelling, and though they had never before seen me they received me in a very kind and friendly manner, and, during the time of my stay with them, they spared no pains to make my situation agreeable. While I staid with them, which was several weeks, I had an opportunity of visiting different parts of the surrounding country; and I found it as I had before anticipated, from the observations of others, very poor, and in many places quite broken.

As I had come to visit the northern States, I thought

that I ought to gain all the information concerning them that I could before I returned home again. In order to do this I made a short tour through the greater part of Rhode Island and the southern and western parts of Massachusetts. The first place visited by me was the city of Newport, which lies about ten miles south of the residence of my relatives. Newport is a seaport town, and is one of the capitals of the State. It is favorably situated, and has a spacious harbor that can be entered at all times, and is defended by forts Adams, Green and Wolcott. Its former commercial prosperity was greater than at present. Its population in 1830 was 8,010. I was in this place several days, and though I very much disliked the manners of many of the inhabitants, I formed some very interesting acquaintances, and spent my time so agreeably while there with some relatives who were residents of the city, that I was loth to leave them. I also had an opportunity while in the city of addressing a congregation, and though many of them no doubt were impelled to give me attendance from curiosity rather than a desire to hear and obey the truth, yet all gave me very good attention and appeared satisfied with what they had heard.

The next place that I visited after taking leave of this place was the town of Warren in the same state. I here found a large and flourishing church of the Methodist persuasion, with which I spent some time very agreeably. I found them, as I had done members of of the Methodist church wherever I had traveled, kind and hospitable. From this place I visited the town of Bristol, which is only four miles distant from Warren. This town lies on the Narraganset Bay and has a beautiful harbor. There are several manufactories here, and some business is done in fishery. During my stay at this place, I tarried at the house of the Rev. Mr. Scott who was stationed there as a minister of the Methodist society, and from what I learned from him while at his house, I thought him very worthy of his calling. He

was a man of considerable erudition and much piety; and what attached me to him most was, his readines to every good word and work. For instead of acting as some of our theoretical Christians do who, as it were, bury their talents in the earth, he let his light shine among others, who from seeing it were constrained to love and serve the Lord. I would that all professors of religion were like this brother, especially in this particular; we should then view the principles of virtue in quite a different light, and should see the church very far advanced towards that state of purity and holiness to which God requires his children to approach.

Here, as in several other towns which I had before visited, I delivered a religious address, which was attended by a considerable congregation who gave many proofs of their kindness towards me. In taking leave of brother Scott I received a letter of introduction to the Rev. Mr. Bonney, of the town of Fall River, to which place I next went.

This village is in Bristol county, Mass., and stands near a stream of water of the same name. It carries on a considerable manufacturing business, and is very flourishing. There are several churches here which are very neatly fitted up, the largest of which, I believe, is the Methodist church, which is quite elegant. I stayed here four or five days, at the house of a gentleman by the name of Mason, who being very wealthy and able to accommodate visiters who called on him, spared no pains in doing so. I formed several acquaintances in the time of my stay at this place, and was very much pleased with the manners and customs of the citizens. I also delivered an address on Sunday evening in brother Bonney's church; where I had an audience of about three hundred persons, who generally gave me their attention.

On Monday, at eleven o'clock A. M., I left this place in the stage coach for New Bedford, Massachusetts, where I arrived about 2 o'clock P M. I had

been here before, but I had no opportunity of visiting its manufactories, and other places in which I was very much interested. I found in this city several churches and formed some very agreeable acquaintances. But I was in general much less pleased with the inhabitants than with those of more interior towns, for I found them, as in most other seaport towns, very much given to dissipation.

I here was invited by a Methodist minister to attend an anti-slavery meeting, and as I had not been at one before, I accepted the invitation. The meeting was held in the evening, and as soon as myself and the minister who accompanied me had come into the house, it was known to the members that I was from a slave State; and after the meeting was opened by prayer, the minister who acted as chairman made some general remarks upon the object for which they had assembled. This, he said, was in order to consult as to the welfare of the slaves; and as, said he, there is a gentleman here from the State of Tennessee, which is a slave State, we would like to have an address from him upon the subject under consideration.

Being called upon for an address, I told the audience that it was entirely unexpected to me that I, who had come merely as a spectator, should be called upon to address them. But, said I, I will give all the information that I am able to upon the subject, in a few brief remarks. [For an extract of this see Appendix.] After I had delivered my speech, I heard a number of other persons speak upon the subject, who, although they lived in one of the most enlightened States in the Union, were far from being, as I thought, refined orators or wise reasoners. The leading resolution that was adopted at the meeting was that christians every where should pray for the emancipation of the slaves.

CHAPTER XXV.

The Author pursues his journey homewards; Visits the city of New York by the way; Description of the same, with other incidents worthy of notice.

It being about the 20th of September, and my health bad, it was the opinion of my brethren and friends of New Bedford, that I ought to return to the south; and as the weather was quite cool, I concluded that I would discontinue my journey, and return home. I therefore left New Bedford in the cars, which conveyed me to South Kingston, Rhode Island, where, after taking leave of my relatives, I visited some other new acquaintances, and took the cars again for Stonington, from which place I went by steamboat to the city of New York.

This is the largest city in the United States, and far exceeds any in wealth and splendor. As my stay at this place was short, I had but little time to visit the public places contained in it. It cannot therefore be expected that I should give as full and interesting a description of it as many of my readers would desire. I shall therefore take the liberty of laying before them a description which has recently been published in a gazeteer of the U. S. by Mr. Wm. Chapin, in which a view of the city, and a part of the surrounding country, is presented.

"The city of New York is 151 miles south of Albany. The city, as laid out, embraces the whole of Manhattan Island, bounded by the Hudson, East, and Harlem rivers, and Spuyten Teufel creek. The compact built parts are confined to the south point, formed by the junction of East and Hudson rivers. The first houses were built in 1621. The bay affords one of the most beautiful harbors in the world, being nine miles in

length by four broad, with Long Island on the east, Staten Island on the south, and New Jersey on the west side, having an outlet to the ocean between Staten and Long Islands, called the Narrows. The city is well protected by ports at the Narrows, and on Bellows and Governor's Islands. The city was first settled by the Dutch in 1615, and called New Amsterdam. It came into the possession of the English in 1664, who called it New York, in honor of the Duke of York. The streets, in the lower part of the city, are irregular, and were formerly very narrow; but within a few years past great improvements have been made, at immense expense, in widening and straightening them. A great portion of this section has been rebuilt, with large, commodious stores. The disastrous fire of Dec. 16, 1835, which destroyed property to the amount of about $18,000,000, laid waste a large district of the most valuable part of the city, which has since been entirely rebuilt, with elegant, substantial, fire proof stores, with granite fronts. In the west side of the city the streets are more regular, and above Hudson street, they are regularly laid out east and west, running north of 12th street from river to river, up to 155th street, nearly the whole extent of the island. These are intersected with wide and beautiful avenues, running north and south. Broadway, which is the principal street, is 80 feet wide, and about three miles long, and contains many splendid stores and private dwellings. It is the most public promenade for the gay and fashionable, and is crowded with strangers from various parts of the world. There are several beautiful rides on the avenues and roads leading to Harlem, Yorkville, Bloomingdale, and Manhattanville. There is a railroad to Harlem, through Yorkville, affording a rapid and cheap conveyance at all hours. Omnibuses are constantly passing through the principal streets, from one end of the city to another. Among the public buildings, the principal are, the City Hall, Merchant's Exchange, Custom House, Hall

of Justice, Astor House, Holt's Hotel, University, Columbia College, St. John's, St. Paul's, and Trinity Churches, the Tabernacle, St. Patrick's Cathedral, and several other splendid church edifices, newly erected in Duane and Grand streets, Broadway and Lafayette places. The City Hall stands on the Park, which contains an area of 11 acres. The front of the building is of white marble. It is 216 feet long, 105 broad, and 65 feet high in the center. The Hall of Record, east of the City Hall, formerly a Jail, is also a neat, chaste building. In the rear, fronting on Chamber street, is a range of buildings 260 feet long, formerly the Alms House, now called the New York Institution, and occupied for various purposes. The Merchants' Exchange now erecting, is to be a magnificent building, much larger than the building destroyed at the great fire in 1835, occupying the entire front on Wall street, between William and Hanover. The Custom House is a noble building of marble on the corner of Wall, Nassau and Pine streets. It is 177 feet long and 99 wide. Its model is the Parthenon. The Astor Hotel is a plain massive building of granite, 201 feet on Broadway, occupying the whole front between Barclay and Vesey streets, opposite the Park, and is 154 feet deep and five stories high. It contains between three and four hundred rooms. Its height is 77 feet. The dining room is 100 feet by 40. The University of the city of New York is a splendid building of white marble, in the Gothic or English collegiate style of architecture, fronting Washington square. It is 180 feet by 100. The Chapel, in the center, receives its light from a window 24 feet wide and 50 feet high. St. John's Chapel is an elegant building, with a spire 240 feet high. An elegant park belongs to this church, occupying an entire square, opposite the church. St. Patriek's Cathedral is 120 feet long by 80 wide, and is the largest church in the city. St. Paul's Church, near the Park is a fine building, with a spire 234 feet high. Trinity

Church is one of the oldest in the city; it was first built in 1696, burned in 1776, and rebuilt in 1778. The spire is 198 feet high. The graveyard attached to the church contains, according to authentic records, 160,000 bodies, exclusive of those buried there during the Revolutionary war. Holt's Hotel occupies the corner on Fulton, Pearl and Water streets; is mostly of marble, seven stories high. Columbia College is a fine stone building. It was established in 1754, under the name of King's College, which it retained until the Revolution. The Penitentiary, situated on Blackwell's Island, is an extensive stone building, the stone of which was wrought from the quarries by the convicts. The Mercantile Library Association, and the Clinton Hall Association, have a fine building on the corner of Nassau and Beekman streets. The Library contains about 17,000 volumes, and is yearly increasing. The Library Association is composed of merchants' clerks, a very enterprizing body of young men. Several courses of lectures are delivered annually, on scientific and popular subjects. The Lyceum of Natural History, and the Stuyvesant Institute, have chaste and elegant buildings on Broadway. The Lyceum has a Library and Museum. The New York Society Library, founded in 1754, has above 20,000 volumes; it has recently been united with the Athenæum. The American Institute, incorporated 1829, was established for the encouragement of domestic industry in agriculture, manufactures, and the arts. The Mechanics' Institute is somewhat similar in its design. Both societies have annual exhibitions of specimens of American industry. The New York Hospital in Broadway, opposite Pearl street, was founded in 1771. It is supported, with its dependencies, by funds from the State, $22,500 a year, and other incomes, amounting to about $70,000 a year. The Lunatic Asylum, in Bloomingdale, is connected with this institution. The Almshouse establishment at Bellevue, on the East river, embraces several large and commo-

dious buildings, and the Long Island farms opposite Blackwell's Island, where between 600 and 700 poor children are supported and educated. The Institution for the Blind is one of the most interesting among the benevolent institutions. It was incorporated in 1831. According to the report of 1838, the whole number of pupils since the commencement, was 77, of whom 64 remained. The pupils are taught music, and to read the raised letters. They are instructed also in the branches of arithmetic, geography, grammar, &c., and several mechanical branches. The Institution for the Deaf and Dumb is also a highly meritorious charity, to which the State appropriates annually about $17,500. The number of pupils is between 140 and 150. The proficiency of many of them in their studies, their discipline and good order, reflect the highest credit on the management and system of instruction pursued. Its location is 3 1-2 miles from the City Hall, on a plat of 10 acres, nine of which are leased from the corporation. The Hall of Justice on Center street, is a fine massive building of Egyptian architecture. Among other religious and benevolent institutions, the following deserve particular notice: The American Bible Society, American Tract Society, American Home Missionary Society, New York Sunday School Union, General Protestant Episcopal Sunday School Union, New York Protestant Episcopal Education and Missionary Society, Roman Catholic Benevolent Society, Orphan Asylum, Education Society of the Reformed Dutch Church, American and Foreign Bible Society, (Baptist,) American Baptist Home Missionary Society, Methodist book concern, Bible, Tract, and Sunday School Union of the Methodist Episcopal Church, American Anti-Slavery Society, Roman Catholic Orphan Asylum, St. Joseph's Catholic Institution for the relief of half Orphans. The Apprentices' Library was established in 1820, by the General Society of the Mechanics and Tradesmen, who have also an excellent school. The College of Physi-

cians and Surgeons is in a flourishing state, as is also the College of Pharmacy, incorporated in 1831, to prevent impositions and errors in the preparation of medicine; a very meritorious institution. There are four theatres, one opera house, and three public gardens for amusement: Niblo's, Vauxhall and Castle Gardens. The Battery, at the extreme south point of the city, is a beautiful promenade, favored with the sea breeze, and a delightful prospect of the bay. Washington square is another public walk, adorned with shade trees. St. John's Park is not open to the public. There are several other squares, but none are open for public resort, except the Park.

"New York is destined to continue, as it now is, the commercial metropolis of the Union. From its central position, its proximity to the sea, favored with a harbor that can be entered at all seasons, and an extensive inland trade, by means of its rivers, canals and railroads, its great facilities for commerce are perhaps unrivaled.

"Previous to the General Banking Law, passed by the Legislature in 1838, the banking capital of the city amounted to $16,611,200. Under that law, several banking associations have been established, with large capitals, including a branch of the Pennsylvania Bank of the United States.

"The public schools are justly the pride of the city. They are 17 in number; the buildings are large and convenient, two stories high, with a basement. There are also 28 primary schools, two African public schools, and six primary African schools, the whole under the management of the Public School Society, composed of some of the most respectable and benevolent individuals. The number of scholars taught the year ending May 1st, 1842, was 38,607, between the ages of 4 and 16 years. The average number in actual attendance was about 10,000. The Board of Trustees are between 80 and 90 in number, divided into sections, one of which is attached to each of the buildings. The

annual receipts from the Commissioners of the school fund, are from $85,000 to $90,000; expenses for teachers and monitors, about $50,000; other expenses, including building, repairs, fixtures, fuel, stationary, &c., $40,000. All children have the privilege of attending these schools free of charge, not as charity or free schools, but as the common right of all. The teachers are of the highest character for moral worth and mental qualifications, and all the branches of English education are taught.

"The city is governed by a Mayor and Common Council, consisting of a Board of Aldermen, and a Board of Assistant Aldermen. Each ward elects an alderman and an assistant. The corporation owns a large real estate, which is constantly increasing in value.

"Besides the splendid line of packets to Europe, there is now a regular line of steam packets, between this city and England, the average passages of which are reduced to half the ordinary time of the regular packet ships, forming a new and important era in steam navigation.

"The city has been poorly supplied with water. The principal supply being from the Manhattan Works, and the wells. The corporation have erected reservoirs in 13th street, and laid pipes through the principal streets, for the supply of water to extinguish fires only; but it is now engaged in the great work of bringing the waters of the Croton river, 41 miles distant, to the city in a stone aqueduct. The supply of the river is estimated at from thirty millions (the minimum) to fifty millions of gallons, daily. The cost of the work is estimated at $5,412,336.

"There are 160 churches in the city, of which 136 have been founded since the year 1800; of the whole number, there are 38 Presbyterian, 28 Episcopalian, 25 Methodist, 23 Baptist, 16 Dutch Reformed, 7 Catholic, and 23 churches of all the other denominations.

"There are ten large and five small daily papers, nine semi-weekly, about thirty-two weekly papers, and twenty monthly and quarterly periodicals."

Population of the city in 1790, 33,131; 1800, 60,489; 1810, 96,373; 1820, 123,706; 1830, 203,007; 1840, 312,710.

After spending a short time in this city, I went on board of a steamboat, which was to convey me to the city of Albany; but holding some conversation with one of the officers of the boat, in which he asked me the occasion of my blindness, and appeared to be very much interested for my happiness, he informed me that there was residing in the city a celebrated oculist, who had cured many persons that had been blind from their birth. He therefore advised me to visit him before I left the city, and said that, as he was partially acquainted with the physician, and as the boat would not be ready to leave for some time, he would send a man with me who would conduct me to the man's house. I told him that I would be very happy to go, and was also obliged to him for his kind offer. "But," said he, "you will find Dr. Williams," for that was his name, "a very singular man; for, as soon as you go into the house, and announce to him your errand, he will ask you a great many strange questions, which, unless you know his nature beforehand, might grossly insult you." I said that I would endeavor to avoid being insulted, that I might be the more successful in obtaining information from him in regard to the condition of my eyes. We then started, and after walking about a mile, came to his house; and after knocking at the door, we were shown into the parlor, where we found the physician. I spoke to him, respectfully; but all the answer I received from him was the following: "I suppose, sir, that you have lived in the country, by your not taking off you hat to me." This raised my choler a little; but recollecting what the steamboat man had said, I answered him in as moderate a manner as I could, that

for a few months I had lived nowhere long at a time, but had been traveling from place to place. "Well," said he, "what is your business here?" I told him that he had been represented, by an officer on board a steamboat, as a celebrated occulist, and that I, being blind, had come to get him to pass his judgment upon the condition of my eyes. "I am Dr. Williams," said he; "I was honorary occulist to one King of France, and one of England." I then asked him if he would have the goodness to examine my eyes. He then looked at them a moment, and asked me where I lived; and upon my telling him, he said that I had come quite a wild goose chase. He then asked me what occupation I had followed through life. I told him that since I had done any thing of consequence, I had been engaged in teaching school. "But," said I, "Doctor, I have but little time to stay here, and I would like you to tell me whether my eyes can be cured or not?" "You schoolmasters," said he, "are too fond of asking questions, and act as if every body were your pupils." Being thus tired out by such a conversation, I prepared to leave the room; but just as I was leaving, the old physician gave me a bundle of newspapers, and said, "carry these home, and let your friends read them for you, and they will tell you all about me."

Happy, thought I, that I have escaped both the practice and company of so much ignorance and conceit.

CHAPTER XXVI.

The narrative of Mr. Wm. Parker.

My readers will perhaps censure me, that while I was in the flourishing city of Boston, I did not remark more at large upon its beauties, instead of giving a chapter to other subjects. But however this may be, I am certain that the impressions made upon my mind by the individual whose narrative the present chapter contains, are of the most interesting kind. My reader will recollect that I mentioned in a preceding chapter the circumstance of becoming acquainted with a very interesting young man, who came on board the vessel in which I sailed from New Bedford to Plymouth. He was there in the capacity of a seaman; but after having formed an acquaintance with him, I was made to believe that he had once occupied a much more favorable situation. For he was not like many other persons of his calling with whom I had become acquainted, possessing little or no knowledge but that of maratime matters; but, on the contrary, he was well informed in regard to almost all subjects. This made him a most agreeable companion. And in a short time after he came on board the vessel, whether from curiosity or some other motive, he appeared as willing to converse with and to answer the many questions which were put to him by me concerning his occupation, as I was to hear such conversation. Even while engaged in relating the many accidents which had happened to him while at sea, and even when discussing the beauties of poetry and the fine arts, of which he evinced a great fondness, there was something in his tone and manner that seemed to bespeak his unhappiness. This I always remarked in his conversation; for though he

appeared to be naturally of a gay and buoyant disposition, yet many times, when all around him was mirth and jollity, and he himself constrained to take part with his companions in a laugh, he would in the same breath heave a deep sigh.

Interested in his company as I was, and struck with his politeness, my desire to know more of his history became very strong. And it was my determination, if an opportunity presented, to satisfy myself on this point. The desired opportunity soon occurred; and while we were seated upon deck, discussing the merits of certain books which we had read, he began the following relation.

You, said he, addressing himself to me, are yet young, and have not tested so many of the truths expressed by Miss Jane Porter in her works as I have; and for your satisfaction, I will relate to you some of the leading incidents connected with my life, and then you can judge for yourself. My place of nativity, as I have before told you, is the state of Kentucky. My parents were not wealthy, but were enabled by economy and habits of industry to support with credit myself and several other children, of which I was the oldest. But before I was old enough to recollect much about the country in which I was born, my parents were induced from having a legacy left to them by a relative in the city of New York, to remove there.

After my parents were settled in this large and splendid city, they commenced sending me to school, where instead of paying that attention to books which I ought to have done, I spent much of my time in following dissipated and evil practices, which I had learned of youngsters of the city who were my associates. Our mischevious practices were first confined to our school fellows; but they did not long remain so; for being often severely reprimanded by our instructors, we became so incensed against them, and many others who had reproved us, that, we determined to let no opportunity slip that

we might do evil. We therefore made it a practice to leave our parents at night, and other times when their eyes were not immediately upon us, and stroll through the city in quest of mischief. We at last became so intolerable in our demeanor as to displease every body we met; and on one evening, after having made a fruitless search for more objects upon which to gratify our inordinate passions, we entered a small house, where, after conversing in a very saucy manner with the inmates, we treated them in such a manner as to make them resolve to prosecute us.

We never had before been threatened with this punishment, which very much alarmed us. Next morning we held a council, in which it was resolved that the laws of our country were tyrannical in all their operations, and that punishment therefrom is entirely unjust. We also determined that, in order to avoid being reached by the law, we would immediately elope and go to sea; and as there are always a great many ships in New York, we were not long in finding captains who agreed to take us on board their vessels as cabin boys.

As the ship in which I was to go set sail early the next morning, I was that day and nearly all night preparing for my journey. When next morning came, I had all my clothes and other little moveables on board the vessel; and having a fair wind our majestic bark was soon out of sight of the city. I now heartily congratulated myself upon my good success in escaping not only the influence of the law, but that of my parents, of whose government I had become very tired. But I soon repented of what I had done; for though the captain, on whom it was my duty to wait, when not angry was always very kind to me, yet he was often passionate, and when he had been displeased by me or any one else, he often beat me in a very cruel manner. But there was no remedy, for we were out of sight of land, and on the broad bosom of the Atlantic. In a short time his treatment towards me became so intolera-

ble, that I determined, so soon as we should arrive at Liverpool, the place of our destination, that I would desert his vessel.

After sailing some weeks, we arrived in sight of that city. The captain came and pointed it out to me, and said, as he expected to remain there for several days, he would give me some money, and dress me up, and that I might visit the city with the other seamen. This to me was an excellent opportunity to make my second elopement. And as soon as I had passed through several of the streets with the seamen, I separated myself from them and made a dissipated house my place of refuge; but here I was not long permitted to remain, for the sailors soon missed me, and after hunting for some time, they returned to the vessel and informed the captain that I had left them: and he, knowing that I had eloped with him from the city of New York, said that I had run away from the vessel, and that I should be severely punished for it if he could find me. The next morning a search was made, and I was accidentally found by one of the sailors, who immediately forced me back to the vessel, where I was severely flogged by the captain, and thrust into a dark corner in the hold. After remaining here for two or three days, the captain took me out, and told me he had shipped me on board of a large whale ship, where, said he, as the bark will be among the sharks and porpoises for several years, you will not have so good a chance to slip your cable. This was sorrowful news to me, but I was forced to obey the command. The next morning I found myself on board a beautiful new bark bound for the coast of Madagascar; and after having made several unsuccessful attempts to leave the vessel, I was obliged to content myself to remain in her until she returned to Liverpool, which was about seven years afterwards.

By this time I had grown up to be a man, and not having seen my parents for several years, I determined to sail from Liverpool to New York, to visit them.

When I arrived at home they did not know me, and said they had given me up for dead. In the first moments of my joy at meeting them, I resloved never more to leave their roof; but after having stayed several weeks in the city, I had an excellent offer made to me to take a short voyage in a whale ship which was bound for Cape Horn; it was some time before I could make up my mind to go, but at last, thinking that the voyage would be short, and if I did well the last one that I should be obliged to make, I signed the articles of the vessel, and left New York.

After a prosperous voyage we arrived at an Island near Cape Horn, at which, as it was remarkable for the quantity of whales usually caught near it, the captain determined to stay a month or two. It was the practice of the seamen to go on land when they were at leisure. One of those days I visited a small village which was near the coast. The inhabitants were Spanish, and I was much pleased with their neatness and gentility of appearance. I saw an uncommon tumult among some persons near a shop in a part of the village to which place I was attracted. When I arrived there I found two men fighting, and the rest of the company standing off, either laughing or urging the combatants to keener blows. I did not like to witness such actions, and as I saw both of the persons engaged were badly hurt, I parted them. Just as I had done this, a well-dressed old gentleman of a very dignified appearance, came forward and thanked me that I had saved the life of his son. He then asked me where I lived, and when I told him that I lived in the United States, he said I I must not fail on the next day to visit his mansion, which was only a short distance from the village. Being much pleased with his appearance, and having some curiosity to know more of him, I consented. Accordingly, the next day, upon entering the village, I found servants with horses ready to escort me to the house of my newly-made friend, at which place we soon arrived.

If I was much pleased with the old gentleman the day before, I was much more delighted with him when I saw him at home. But this was a fatal day to me, for I was introduced by him to a beautiful and lovely girl of seventeen, of whom he was the father. She was to me an object of new admiration, and I thought I never had before seen one so perfectly lovely as she appeared. I spent nearly the whole day with the family at their mansion, and I thought, as I rode along, escorted by the servants who had been sent with me after I had taken leave of the old gentleman, that I had never spent a day so agreeably in my life; and after I had gone on board the vessel and retired to rest for the night, the image of the beautiful and lovely Josephine, (for that was her name,) appeared continually before my eyes; and instead of reposing upon my pillow, morning came before I closed my eyes.

Having received a very pressing invitation to continue my visits daily, it was my first care after breakfast to hire one of the seamen to stay on board the vessel every day, in order that I might go on shore.

My visits were continued as desired by the old gentleman and his family, and every succeeding one formed in me some new attachment for the old gentleman and also unfolded new beauties in the person and manners of the young lady. These things did not escape the notice of the parents, who lavished much of their affections upon their daughter, and who appeared to favor the attachment which was daily growing more apparent between myself and Josephine. On returning to the vessel, I often came nearly to the determination to ask, at all events, for the consent of her parents to our marriage; but when I reflected that I had bound myself in a bond to continue with the ship till she returned to New York, I despaired.

The time soon rolled around when our vessel was to leave this island; and the day before she left I went, with a sad heart, to pay my last visit to my friends on

shore. But what was my surprise, when, upon approaching near the mansion, I saw my old friend in a beautiful coach, driven by a servant at almost full speed, coming towards me; and the thought had hardly passed through my mind, before the carriage came opposite to me, and stopped, and the old gentleman alighted and told me that he was taking a short ride, and that I must accompany him, to which I agreed. After we were seated in the coach, he addressed me in the following manner:

"Well, signor, you say this is to be your last visit; but I hope you are mistaken. Tell me," said he, "if you do not love my daughter?"

At this unlooked for question, I blushed deeply, but said nothing.

"That is sufficient," said he; "and she also loves you. Come, therefore, and make her yours, and live the remainder of your life with us."

This intelligence was happily received by me, and the proposal acceded to, and we lived happy for twelve months; but a young man who had been her suitor, returning again to the neighborhood, destroyed my peace, and I was obliged to leave the country, in order to save my life.

These latter words were scarcely audible, and for a moment the narrator was entirely silent.

But, said he in a more collected tone, though I immediately came to New York, and from that time have never been permitted to hear a syllable from my beloved companion, yet I shall never cease to love her; and we might now have been together, in spite of the miscreant who marred our peace, had it not been for a fault committed by me, which was that of giving away then to what I now believe a groundless jealousy, concerning my companion.

Thus, said he, I have told you my story; and you now see me an unhappy wanderer upon the face of the earth, in which situation I must ever remain.

CHAPTER XXVII.

The Author continues his travels and arrives home; Other incidents worthy of notice; A tour, &c.

I left the city of New York at about nine o'clock on Saturday evening, and by six the next morning we arrived at the city of Albany. But it was no small task for me and my guide to get safely off the boat; for as soon as she had stopped at the wharf, she was boarded by a number of motley fellows, some of whom served in the capacity of porters, and others as runners to invite passengers to the different public houses in town. As soon as they came in the boat it seemed as if they tried to see who could excel in noise and clamor, pulling and hauling and almost fighting over the passengers' baggage, to see who would carry it off. As much as I had been accustomed to being in cities while in New England, I had not before witnessed an exhibition of this kind; and had it not been for a gentleman who, seeing my perplexity, told me how to act, I know not what the result would have been. He informed me that these were a class of men, who, having no other employment, take this mode of obtaining a livelihood.

After leaving the boat we passed through several very spacious streets, and came to a hotel where we remained until the next day, when, as it was the Sabbath, I had an opportunity of visiting two churches. After hearing preaching at one of them, I heard the inmates of an Orphan Asylum sing several pieces of music, which were very pleasing and affecting.

That part of the city through which I passed during the short time I tarried in it was very neat and well laid out. The city is generally so, presenting in the summer time, a very beautiful appearance.

The next morning, about 8 o'clock, we took the canal

boat which was to go from that city to Buffalo. We had a very pleasant journey on board our little boat, and in a day or two arrived at Utica, a considerable town lying near the Canal. We stopped here a little while, but had not much opportunity of visiting the different parts of the town, though I was informed that the houses were generallly good, and many of them very handsome, and the streets were wide and clean.

From this place we were conveyed to Syracuse, where I spent some time very agreeably, in the company of the Rev. Mr. Baker, and other brethren of the Methodist church, in whom evidently dwelt the Spirit of God.

We were next conveyed to Rochester, where I stopped a day or two, in which time I visited the most public places of the city, and was much pleased to find its inhabitants so much given to industry. The rapid growth and business of this place are almost without a parallel; owing principally to its unrivalled water power. Its population in 1820 was 1,502; in 1830, 9,269, in 1840 20,191. I found two Methodist Churches at this place, and became acquainted with several very interesting members of that Church. May God reward them for the kindness and hospitality which they showed to me during my stay among them.

The next place of importance at which we stopped was Buffalo, which lies on the Canal at its junction with Lake Erie. The city of Buffalo is in Erie county, New York, and is advantageously situated at the foot of Lake Erie, and at the head of Niagara river. It is a place of considerable commercial importance. The Erie canal terminates here, making Buffalo the great depot for the merchandize and produce going east and west. A number of steam boats are constantly arriving and departing, loaded with freight and passengers. The streets are wide and regular, and some of its buildings chaste and elegant. The harbor is good, and improved by a pier 1,100 feet in length. This

city was burned by the British in 1814. Its population in 1840 was 18,213. I here took a steam boat for Cleveland, where I took the Ohio canal.

There were several passengers with us, on board the canal boat, in whose company I spent a most agreeable week. Our company consisted of a merchant who had formerly resided in New York, but was then established in business in Mississippi, and a relative of his with several mechanics who were going to the south in order to procure work. We were all entire strangers to each other; but, as we were well acquainted with the use of our faculties of speech, we did not long remain so; and as there was at that time a great excitement in regard to the presidential election, and also a diversity of opinion among the passengers in regard to the person most proper to be chosen for president, I was continually amused to hear the various political discussions that took place among us during our journey, and though I had become averse to the subject of politics on account of its frequent occurrence during my travels, yet, by the time we reached Maysville, to which we went together from Portsmouth, situated at the southern termination of the canal, I was quite loth to part with my new acquaintances. We took stage from the town of Maysville, Kentucky, and in a few hours arrived at the city of Lexington, when it was my first care to inquire for my friend, the Rev. N. T. H. Benedict, but found that he had removed to Louisville. I consequently failed in the pleasure of visiting him. I took stage from this city to the town of Stamford, at which place, after a disagreeable ride, I arrived. I remained here only one night, but had the satisfaction of meeting and addressing a considerable congregation upon the subject of religion. We had quite a profitable meeting, and it was made evident to me in that case, as it had been in many others during my absence from home, that the Spirit of God rested with us.

I was now about a hundred miles from home, and not

having heard from there since I took leave of my parents and friends, I became very desirons to be with them again. I therefore, notwithstanding the inclemency of the weather, resumed my journey, and in a few days found myself once more at home. When I was within two days' journey of the little town in which my parents and many of my friends resided, I was obliged to stop a day or two, during which time I had an opportunity of letting my parents know of my approach. When therefore I arrived within the vicinity of our little village, I had the pleasure to find many of my young friends and former associates, who came out to meet me. After remaining at home a few days, in which time I visited my friends, and entertained them by relating incidents of my travels, I commenced a new series of studies, the principal of which was learning to read; and in the course of three months, by close application, I had the almost inexpressible satisfaction to know that I had accomplished the important object. By Spring I was able to read any passage of Scripture in the New Testament with entire correctness, and with considerable facility. Having accomplished this object, and feeling how much I owed to God for that continued care which he had taken of me, I now felt a stronger desire than ever to preach to my unconverted fellow creatures the unsearchable riches of Jesus. But I was hindered in this on account of not being authorized to preach. But I at last received the necessary credentials, and promised God that I would endeavor by his grace to spend my life in honoring him and being useful to my fellow creatures.

Accordingly, I began to preach the gospel to my acquaintances and friends, who lived in my own county, and soon became a firm believer in the maxim of a great man who says that, duty and advantage are inseparably connected. For, though I met with many difficulies in taking up the cross of my Savior, yet as I believed I was doing my duty, I often experienced many pleasant

feelings on the account of having an opportunity of admonishing my fellow creatures, to turn and live. But I was not long satisfied in this situation, for I felt as if I ought to endeavor to preach to others, besides those who were immediately within the range of my acquaintance. But I thought it proper to keep the idea within my own breast, and to make some experiments, in order to ascertain whether I might be in any degree acceptable, as a traveling preacher. I therefore made several appointments, at places from ten to forty miles distant from that at which I resided, and thought if I should be successful enough in filling the appointments, to gain the attention of a respectable audience, I might then venture to proceed further. In this I was generally successful, for I was informed that my audience was generally larger than that of other ministers, and I always found persons who were fond of showing me kindness.

I was at first very much astonished to find all the places at which I made appointments, so well supplied with hearers, and began to think that I might, in some degree, attribute this to my talents for preaching; but I soon viewed the matter in a different light. For, at one of my appointments, I met with an old brother with whom I had an opportunity of conversing for a considerable length of time. Upon his first addressing me, I was led to believe from his manner of expression, that he was one of those eccentric characters, who are neither pleased with themselves nor others. But upon better acquaintance, I was agreeably disappointed; for I found him like other men, possessed of his good qualites, the best of which was, a large share of common sense. This old gentleman, after conversing with me upon a variety of topics, remarked to me that he supposed that I generally had a respectable audience—and, continued he, this will always be the case as long as you visit strange places. I asked him his reason for forming such a conclusion; he simply replied, that the

idea of a blind man's preaching would be sufficiently novel to draw the attention of the people. Though I had not before thought of this matter, I now believed his remarks to be correct, and was led to believe further, that curiosity did more in procuring me hearers than any thing that I, of myself, was able to do.

This conviction caused me many painful reflections, which principally resulted from an examination of the character of human nature, which is, at best, always to me a disagreeable subject of reflection. For I generally find it, what it is represented in the Scripture, very much depraved by the blasting influence of sin. In the first place I questioned whether, if persons were actuated by curiosity alone in coming to hear me preach, it was right to gratify their curiosity. In the solution of this problem I considered, first, that we are responsible to God for whatever we hear from his ministers, and if the remark of my venerable brother be just, I, instead of influencing men to pursue the good and right way, was leading them still further into sin. Had I continued to reflect, upon this wise, I know not but I should have been led, through my own weakness, to give up the idea of preaching. I sometimes doubted whether or not it was my duty to preach—and the tempter possessed many arguments to bring me to believe that it was not—but as I had before been tempted, and escaped by fleeing for succor to the throne of grace, I at present acted in the same manner, and I soon found that peace of mind which can be found no where else.

I have often been reflecting upon the condition of the christian in temptation—compared it with that of a man in a dungeon, who once having been free, is now entirely shut out from the company of friends. It was thus with me, for though I was sensible of the goodness of God, and of that mercy which he had exercised over me, yet the idea that I was disobeying him by doing that which was not my duty to do, destroyed all my

more tender feelings. But when I came to God in prayer, humbly beseeching him that I might receive light in regard to what I should do, all those disagreeable feelings by which I had been so perplexed were dissipated, and I felt more strongly impressed with the belief that it was my duty to preach, than I had done before. Another circumstance which contributed greatly to confirm me in my opinion, was an incident which occurred at a meeting held by me a few days after I was delivered from the temptation before mentioned.—The circumstance to which I allude was that of an old lady, who, after she heard me preach, arose and in a very affecting manner, praised God for the consolation of religion; and others, upon hearing her, appeared equally affected.

This occurrence, though of little importance in itself, had a great tennency to encourage me in my duties; and I felt that, though many might come to hear me preach from curiosity alone, yet I might be beneficial to those who were prompted to come from better motives. In a few weeks, after consulting upon the subject with some of my friends, I concluded that I would make a short tour through a part of what is called Middle Tennessee. I accordingly sent forward several appointments, and after waiting until they were published, I set out in order to fill them. As stages in this part of the country are scarce, I was under the necessity of obtaining a guide, in order that I might be the more safely conducted on my journey. The first appointment which I was to fill, was about forty miles distant from my place of residence, but myself and the individual who was to conduct me, were obliged to make this journey in a day, and one too upon which it continued to pour down torrents of rain, from the rising, almost, to the sitting of the sun. This, thought I, is by no means a favorable introduction to the life of a missionary, yet I felt quite agreeable, compared with what a Wesley or a Nelson had suffered. I was also occasionally aroused

from my reverie, by the loquacity of my friend, who, as he was well versed in the Thompsonian scheme for practicing medicine, gave me the names and properties of several vegetable preparations, at the same time observing, that one or two of these kinds of medicines were sure antidotes against the effects of rain. But I considered his expression rather hyperbolical; it was especially so in that case, for by the time we had finished our day's journey, we were as wet as if we had been in a creek. When we were within about ten miles of the place of appointment, we came up with several persons who lived near our place of destination, and when they knew that I was to preach to them on the next day, they very kindly invited me to their houses; at one of which, myself and friend were hospitably entertained until the next day. This family is worthy of notice, from the fact they are, in one respect, different from the great majority of mankind, namely: when they are visited by strangers, it matters not whether they be rich or poor, they are treated with almost as little ceremony as the most intimate friends, yet all things are done with the greatest regard to courtesy and respect. In my travels I had not met with a more agreeable family, and one among whom I had greater reason to believe that the spirit of God dwelt. On the next day at the appointed time, we were accompanied by a part of the family to the place where worship was to be held. At this place I met with two persons of my acquaintance, with whom I returned home, after I addressed the audience. I also made an appointment for the next day, and when it came, I addressed a large and respectable audience who were addressed, also, by a local brother who lived in an adjacent neighborhood. I met with nothing during those meetings to discourage me; on the contrary, the people gave me their entire attention and treated me, withal, very cordially.

From this place I was induced by the local brother, who had been with me during the meeting, to go to his

house, and from thence to accompany him to a meeting where there was a great revival of religion. Accordingly I did so, and preached to a very large congregation, among whom, there were a great many persons deeply convicted of sin, and many more who had lately professed religion; upon the whole, we had a very interesting meeting and one which, I doubt not, will be remembered by some in the morning of the resurrection.

The next place at which I had an appointment was at a county town, upon the Cumberland river; we arrived there on Saturday, about twelve o'clock, and that being the hour appointed for worship, we repaired to the church, but when we arrived there we found the doors shut and no person near. This circumstance caused me to believe that the people of the village were either too self-important to attend preaching, by a blind man, or that they thought they had matters more worthy of their attention. However, when I repaired to the house of a local preacher, who lived in town, I found that I was, in part, in the wrong. The fact was this: a few days after I sent my notice of preaching to the place, some person came along who was acquainted with me, and told some one or two of the citizens that I belonged to a sect of people called Christians; and when this report had gone out, though the truth of it was doubted by many, many believed it, and as there were but two or three Christians in town, all parties were contented to make no preparations for meeting. I told the minister that I could soon undeceive him in regard to my belonging to the sect which he was pleased to call Campbellites, and presented to him my credentials. Upon his examining them, he evidently appeared to be well satisfied and was very sorry that he did not know more about it before, as in that case, he said, he might have obtained me a good audience and a much better dinner than I would at present get. I thought that the spirit which this gentleman, with many

other citizens, manifested on this occasion, was entirely unbecoming them as persons who professed to be christians. For it appears to me, that wherever christianity exists, that there also exists with it christian fellowship and brotherly love; and when I see a neighborhood divided so far asunder, by religious opinions, that one part of it cannot have fellowship with the other, I greatly fear that little vital religion exists there. By what I could learn from my local brother, and other citizens of the village just mentioned, I was led to believe that this was their case. For while he professed the doctrines of Methodism, which recognizes salvation as a free gift to all who will participate in it, he condemned the Campbellites, as he was pleased to call them, as a sect unworthy of the name of christians. I at that time was far from believing in the leading doctrines of that sect, yet I could by no means agree with him in his denunciations against them. As it would not only be uncharitable, but entirely unjust, to believe that a whole country, enlightened as ours is, should be led to embrace the doctrines of Mahomedanism, it also must be considered against common sense to suppose that one hundred thousand intelligent persons would willingly unite themselves together under the name of Christians, and all be hypocrites.

There is not, in my opinion, a more dangerous principle existing in our christian community than Sectarianism. It is that which will entirely obstruct the fountain of love which flows from christianity, and not only so, but it will make men, who would without its influence be friends, so infuriated against each other that they will not scruple, in many cases, to take each other's lives. It was this principle by which Mary, Queen of England, was actuated when she caused several hundred of her most exemplary ministers to be burned at the stake; and it has caused, perhaps, more blood shed, since the time of our Savior, than any other principle. Let me therefore, my christian reader, admonish

you, as one who careth for your salvation, to beware of this monster: for if the enemy of your peace can once incorporate into your mind, such a principle, you may well feel that your situation is deplorable.

But to return to my subject. After having an opportunity of preaching once in the village, I left it, and returned to fill an appointment which I had made at a place where I had previously preached. I arrived there on Sunday evening, and it being some time before night, I had an opportunity of conversing with several friends and brethren, the most of whom I found very interesting. I could not help but remark the great difference between the people there, and those at the village where I had preached the night before. I stayed at the house of two gentlemen who were bachelors, where I was most agreeably entertained; the persons referred to, were brothers, who came a few years ago from the State of Virginia to Tennessee, and have since been employed in the mercantile business. Before this period I was very much averse to keeping bachelor's house, believing, with many others, that men are but poorly calculated to attend to house hold affairs, but I here found an exception to the rule. For my two friends kept an excellent house, so good in fact, that they received several boarders, who told me, that they would rather board with Mr. S. and his brother than any other persons with whom they had ever boarded.

I mention these particulars, my unmarried readers, expressly for your benefit, that you, when you are prepared to go into business for yourselves, may not sacrifice you future peace to the obtaining of a housekeeper, regardless of her good or bad qualities. If, when you are able to support yourselves and a partner for life, you are successful enough to obtain one who is qualified to fill the place—marry without hesitation. But if, on the other hand, you cannot suit yourself, do as my friend Mr. S., keep a bachelor's house rather than suffer yourself to be tied to one with whom you cannot live an agreeable life.

I should here remark, that I made an appointment after leaving home to preach in the town of G., which lies on the Cumberland. I, therefore, after preaching on the Sabbath evening to Mr. S. and his friends, took my leave on the following morning, to fill my last appointment on my return home. The country through which we passed, lay principally along the banks of the Cumberland, and being very broken, we found no little difficulty in getting to our place of destination. However, after a few hours, we arrived at the village where we found a large number of persons collected. There was a gentleman living there, for whom I had much respect, on account of his being an acquaintance of my father, and though I had never conversed with him, I thought it proper to give him a call—and so I did and was received by him in a very friendly manner. This gentleman had been elected by his countrymen to represent them in the Legislature, and at the time of which I speak, he had become very much distinguished as a politician. But if all are politicians who bear the name, this gentleman was an exception, for instead of making that his continual theme for conversation, he did not once mention the subject during my stay with him. On the contrary, he made the subject of religion a topic of most frequent reference, and appeared not to be satisfied unless he could continually do something to add to my happiness. After telling him that one object in my visiting the village was to receive a collection for a benevolent purpose, he informed me that court was then in session, but that he would go and speak to the Judge to adjourn, while I should preach; in doing this, he said, I would have a larger audience than I should otherwise have, provided I would preach in the Court-house; to which, when I consented, he set forth on his errand, leaving me with the family. He had not been gone long until he returned, and apparently with much satisfaction, informed me that the Judge had given him an hour or two, which I might devote to preaching; and,

continued he, I have also seen your two friends, the solicitor, Mr. C. and his brother, Col. C., who have recommended you favorably. Upon hearing what they had to say about you, he further continued, smiling, I arose and made a short speech, in which I informed the people that you would preach—also informing them of your object in visiting us.

For this I thanked him, and after taking dinner, we repaired to the Courthouse, which was soon filled, and I arose and commenced the sermon. At the close of my remarks, I briefly mentioned the object of my collection, after which, Col. Bransford, the friend just alluded to, arose and delivered a short but spirited address. By this means I succeeded in the promotion of my object; and to the exertion of my three friends, Col. B., Col. —— and Mr. C., I was afterwards happy to acknowledge, I owed much.

Such men, it must be confessed, are very scarce; when therefore, they are found, they cannot be too highly praised. But alas, how often is it that they are by the designing and vicious, made the subjects of calumny, and by those too, who are not worthy of the least attention. But the truly benevolent look higher for a reward than to their fellow creatures; they look to that God who searches the secrets of the hearts of men. After the congregation had dispersed, we returned to Col. B's. store, where he expressed his satisfaction at our success and pressed me very cordially to tarry at his house until morning. But as I was obliged to return home, I took leave of him, expressing, as well as I could, the gratitude which I felt to him for his kindness

CHAPTER XXVIII.

The Author makes another tour; Incidents thereof; He commences a correspondence with the Superintendant of the Ohio Institution for the Blind; Receives a situation in that Institution; Description of it, with remarks upon other benevolent institutions in Ohio; Conclusion.

After my return home, I was led, from the favorable reception with which I met during the time of my short tour, to make another, and one more extensive. Having some friends in the eastern part of the State of Tennessee, I came to the determination to make a tour through that part of the State; and, to make it more pleasant, visit them by the way.

I accordingly sent on my appointments, and in a few days set out on horseback, with a young man to act as guide. My route lay for about the distance of forty miles along the western side of the Cumberland mountains; and, after passing the county town of White County, we turned southward, to cross these majestic mountains. I had crossed this chain of mountains twice before, but at several miles distance from the place at which we were now to pass over them. But I thought, as they were the same chain I had before crossed, I should find no material difference in their height or appearance. In this, however, I was mistaken; for instead of finding them, here, as I had done where I had before crossed them, easy to be ascended, it was almost impossible to lead my beast up the sides in some places. In some places the pathway which we ascended was scarcely wide enough for us to pass, and on either side were valleys of the depth of perhaps one hundred and fifty feet. At other places nothing was to be seen but huge ledges of cragged rocks, the benches of which, in some places arose, one above ano-

ther, like an amphitheatre. Never have I, within the distance of a few miles, experienced such sublime emotions as those which I felt when my young friend described as we ascended the mountain, the various grand objects by which we were surrounded. My readers, would you contemplate nature in her native beauty? visit these mountains. Here you may see it in its varied forms. Here you may behold the most beautiful variety of majestic trees—some waving their tops like giants over the lesser. Here you may also survey the mineral kingdom, and reflect upon the beauties of this science; and here, if you desire solitude, you may find a retreat —or if you be, like Timon, tired of the company of your fellow creatures, you may spend your life in the dark and gloomy abysses of caverns and dens.

Do you wish to learn to be content amid scenes of gloom and solitude, come here and learn this art from myriads of merry songsters, which fill the forest. But if the traveller would be charmed with the beauties of the many objects which present themselves while ascending these mountains, he would certainly feel emotions of refined sublimity when standing upon one of their highest peaks. You here have a view of the surrounding country for many miles; and so forcibly struck was my guide with the beautiful appearances presented to him in a view from one of these high points, that upon my asking him what he saw, he replied, "I see everything!"

It is to be remarked here that the mountain where I now crossed it, divides itself into two almost equal parts, between which lies a beautiful and fertile valley of the width of from two to five miles. In this valley, and near the base of the mountains is the little village of Pikeville, at which place I was to preach, and where I arrived late in the evening.

After spending a day or two here, during which we were kindly treated, we took leave of our friend, Mr. M., and repaired to the next village, which lay on the

west prong of the mountain, where I had another appointment. We arrived here about 2 o'clock, P. M., and shortly after my arrival I addressed a respectable audience in a large school-house.

You need not think it strange, my reader, of my mentioning the term school-house very often, where the term church would sound much more pleasant. It is a matter of necessity with me, rather than of taste, for though there are many pious and exemplary persons who live in these mountainous regions, yet they consider that a house occupied for a church alone is rather an appendage than of real utility. Before I visited those parts, when I heard the scarcity of churches mentioned, I thought that the great reason for it was because the inhabitants were not pious. But during my stay at the village just mentioned I was willing to acknowledge that I was agreeably disappointed, for though there was no church in it, I found many persons whose conduct plainly indicated that they were servants of God, and whom may I meet in a happier state of existence.

From this place we departed on the following morning after the day upon which we had arrived, for the town of Athens, which is the second town in point of population and wealth in East Tennessee. The country through which we traveled from the last village, at which we stopped to Athens, is generally broken, though after coming within a few miles of our place of destination, we passed many beautiful and fertile farms. We arrived in town at about 2 o'clock P. M., and after having stopped at one of the hotels, I was visited by a local and stationed minister of that place, who informed me that, as a court was in session, I should not be able to preach until evening. During the short time in which we conversed, we were surrounded by several persons, who, upon hearing that a blind preacher had come to town, were desirous of surveying the curiosity. This they did, I assure you, but not in a very agreeable manner, especially to me, for instead of acting as mo-

dest and discreet persons, they asked me almost every thing of which I could think; as, for example, "how old are you?" "how long since you lost your sense of sight?" "can you hear well?" "must you always have some person to feed you when at the table?" "were your father or mother blind?" and various other sensible interrogatories, too tedious to mention, were put to me. How long they would have continued their impertinence I know not, had it not been for a summons which I received to dinner; and as I had ridden all day without eating, my reader may well imagine the satisfaction with which I exchanged my place among my interrogators for a seat at the dinner table.

I here found a person presiding whom I conceived to be the landlady, and ascertained afterwards that I was not mistaken in my conjecture. She appeared to be a middle aged lady, and from her conversations during dinner, I thought she possessed an excellent intellect. But appearances are too often deceitful; at least I had much reason to believe that they were so in regard to this lady, as you will presently see. After taking dinner I went to the bar-room, as I generally do when travelling, to order a room, and in a few moments was ushered into a well-furnished apartment in the second story of the building. Unfortunately for me however, it contained one article of which the family appeared to be extremely fond—namely, a piano-forte. I had hardly closed the door and seated myself for the purpose of reading, when my ear was saluted by a song from several female voices, and the next moment the door was thrown open, and the room was entered by five or six ladies, of whom my landlady appeared to be foremost in the ranks. At first I was astonished to find so many fair ones about me, and could hardly believe, from the actions of some of the males, that they would have dared to come into my presence; but my landlady soon settled the business by informing me that the ladies had never seen a blind man before, and conse-

quently had come to see me and hear me talk. Well, thought I, if that is your business, the sooner the better. But I was permitted to participate but little in the conversation, for as I had half a dozen against me, and those too who appeared to be better acquainted with the mechanical use of their speaking faculties than anything else, my time was mostly employed in answering questions put by one, while the rest were either descanting upon the oddity of my expressions, or endeavoring, by their good sense to solve some problem relating to me.

It was at last asked whether blind persons ever married. I told them that I knew several who were married. At this they appeared very much surprised, and after one of the ladies had recovered from her astonishment, she contemptuously exclaimed, "I don't know who would have them." Thinking that I would amuse myself a little, I replied to her that it was very strange that a blind person would think about marrying. "You are right, sir," replied the landlady, "for I don't see how in the world a woman of sense or taste could have a blind man." This, to me, was a new subject of reflection, and led me to believe that if I stood no higher in the estimation of the ladies of my acquaintance than those I here met, I should be sure to die an old bachelor.

My readers may think my relation very strange, but it is without hyperbole, for the blind are thought as little of by ladies like those to whom I have just alluded, whose sense consists only in knowing how to wear silks, as a Jew would think of a pig. But I do not know, upon the whole, if the case of such persons be not worse than those who are not possessed of the noble sense of sight; for while they will ever render themselves despicable in the eyes of the judicious, they bring upon themselves the displeasure of a sin-avenging God, by looking with contempt upon the infirmities of their fellow creatures, which, instead of being objects of de-

rision, ought to be subjects of deep commisseration.

In the evening I addressed a large congregation who all appeared to give good attention, and on the next morning took my leave to fill another appointment, in a village a few miles distant. After riding a few hours we arrived there, and I soon felt at home, for a gentleman of the house at which we stopped was a man of very little ceremony, and pestered me but little with questions. I was soon introduced into his family, and finding them very agreeable, I heartily congratulated myself that I had gotten where some regard was paid to good breeding.

The day after I arrived at this place, I was introduced to the Rev. Dr. D., a minister of the Presbyterian church, with whom I soon became acquainted. But as I was obliged to fill another appointment the next day, I took my leave of this agreeable place, after addressing a large and attentive congregation. The next place at which I was to preach was at a considerable village where there was an extensive Presbyterian seminary kept; here I was afraid that I should meet with some such persons as the ladies of whom I have before spoken, but in this I was agreeably disappointed, for I met with the kindest attention from all with whom I conversed. After preaching in the fore part of the day of the Sabbath, at the Methodist church, I received an invitation from the Presbyterians to preach in their seminary in the afternoon, which proposal I accepted, and addressed a very large audience who appeared to be all attention, and who gave me their best wishes upon my departure.

I now had but one more appointment to fill, which was at a considerable town, on my return home. Accordingly, on the following morning, which was Monday, I set out on my journey and by 12 o'clock found myself in the city of Knoxville, but learned at the city hotel, at which we stopped, that the brethren had made arrangements for me to preach on Monday evening. I

here found a very pleasant place of retirement and spent some time in reflection; after which, I was visited by several brethren and other gentlemen of respectability, and was accompanied in the evening to the church by brother L., a local minister residing in the city, and addressed a larger audience than any to whom I had spoken since the commencement of my tour. I never shall forget some of the brethren of that place, for though they are wealthy, yet they are humble, and though learned, yet willing to become foolish for Christ's sake. May they in this life receive a full share of its blessings, and in that which is to come, may they receive that reward which remaineth for the faithful.

I left the city the next morning, and after four days arrived at home, happy in the success with which I had met, under God, in my tour. I now felt how happy it was for me that I did not yield to the temptations with which I had a few months before met, which would have made me forever unhappy, whereas, I now felt that I might in time become in some degree useful to my fellow creatures; to accomplish which, I proposed endeavoring to become a successful minister of my Lord and Master.

But I found that I would be in some degree disabled from the latter from my not having finished two or three very important studies, which I had before begun; and hearing that there was an excellent Academy in the State of Ohio, where the blind were instructed in the different branches of science, I wrote to the Superintendant of the institution, in regard to my receiving a situation there. I received two very friendly letters from this gentleman, from whose kind proposals I was induced to visit the institution.

I commenced my journey on the first of September, and after stopping at several places to preach, and also to visit my friends, in several towns of my acquaintance in Kentucky, I arrived at the institution about the middle of the month just mentioned.

As I conceive this to be one of the most interesting institutions of the west, I shall take the liberty to give it a general description in the pages of this book.

This institution is situated about one mile east of the city of Columbus. It is a large and beautiful brick building, five stories high, including the basement. It is fronted by two neat stone columns; and the ground upon which it is built being slightly elevated, the building makes quite a commanding appearance. Its length in front is about 90 feet, and the depth of the wings about 87 feet each. The building inside is kept very neat, and resembled to me, upon my arrival, private parlors rather than an establishment in which fifty or sixty pupils reside. Besides containing dormitories sufficient to accommodate seventy or eighty students, it has several other larger rooms, which are used for lecture and school rooms, and a large and beautiful apartment containing a stage, and a gallery above similar to those of churches, in which public exhibitions are given. This institution may be said to be in its infancy, not having existed but about three or four years; yet when we consider the disadvantages under which that part of community for whose benefit it was erected labor, in the acquisition of their knowledge, and when we see the improvement that they are daily making in their respective studies, it does not fail to surprise us. They here receive a thorough English education, besides being instructed in some of the mechanical arts.

Nothing can be more pleasing to the elevated mind than to visit this interesting and miraculous establishment; I say miraculous, because it has been a generally received idea among the vulgar and unlearned that the blind were incapable of being useful to themselves, or in any degree beneficial to others. When, therefore, such persons pass through the institution and see about fifty persons who are deprived of their sight pursuing with admirable success the study of branches of science which are thought difficult for seeing persons, their amazement is very great.

I have before said, in speaking of the Massachusetts Asylum for the Blind, that they have books in raised letters, in which they are enabled to read with surprising rapidity. There is also a small library of this kind in the Ohio Institution, which consists of spelling books, grammars, history, the Psalms and the New Testament, besides some other volumes, such as geography, maps, etc.

The pupils are engaged in the after part of the day in work; the males at making brushes, baskets, weaving carpets, &c., and the females at sewing and making fancy work. There is also an excellent choir of singers here, which perform with correctness the most difficult pieces of music. They also have a brass band, and a preceptor to instruct them in instrumental music. When the pupils are disengaged from their other studies, they have an opportunity of spending their time happily, either in singing or playing upon their instruments.

Never have I been so perfectly convinced of the fact that all ranks and conditions of life may be happy until I became acquainted with this excellent institution. As I was in the Boston institution only a few hours, I observed little or nothing of the condition of the pupils. In the Ohio Institution, I was not a little surprised to find so much cheerfulness, happiness and apparent contentment existing among them; but upon more mature reflection, the mystery to me was entirely unfolded. For they had, no doubt, before receiving a situation in the institution, lived as I had done before I commenced receiving an education, without any hope before them of making themselves either happy or useful in life. And without hope man is nothing, for as all our actions are prompted by motives, so, much of our present enjoyment arises from a hope of future prosperity. But the blind, instead of being permitted to live a life of darkness and solitude, are, when they arrive at this institution, taught that they possess faculties as capable of

improvement as seeing persons; and, therefore, in a few months, by using the proper exertions they are not only enabled to appreciate the great benefits arising from education, but too sensibly feel its salutary influence by its strengthening and expanding their minds. Besides this, they are here taught to be industrious in their different mechanical occupations, which in itself is almost equivalent to happiness; and hence so much cheerfulness is witnessed among the inmates of such institutions who, to all appearances, hardly ever think of the inequality of their situations compared with those of other members of society. It is but just to remark here that the pupils are generally interesting and intelligent persons equally as much so as those of other academies. This remark may appear rather extravagant to some of my readers, but I will remind them that there is more in the formation of the brain than the optic nerve, or in other words, if a man possesses good intellect, his being blind will not take it from him. It would doubtless seem to those unacquainted with the blind, that their progress in learning is very slow; but this is a mistake, for they are equally as apt to receive instruction as seeing persons. This may be very easily accounted for. In the first place, they are conscious that their difficulties in pursuing their studies are much greater than those met with by seeing persons. They, therefore, in order that they may surmount those difficulties with ease, are more dilligent in the acquisition of knowledge than the majority of those who have eye sight. Besides this, they have little or nothing to draw their attention from their studies; for while seeing persons are often led to gaze upon surrounding objects during the time of lectures and other exercises, the blind have nothing to do but to treasure up what they hear or read. But the pupils of this school possess yet another advantage of which few of our western and southern academies can boast: I mean the excellent teachers connected with the institution.

We have hinted in a preceding chapter that there is in general too little regard paid by parents and those interested in the care of schools, to the characters of those chosen as instructors. But this appears not to have been overlooked by the trustees appointed by the State for this institution; for those whom they have selected to superintend the moral and intellectual improvement of the students are gentlemen fully adequate to the task. And if the benevolent visiter would be pleased with the regulations here made in order to promote their intellectual improvement, it would certainly delight him to see the blind engaged in the more important exercise of their faculties in worshiping their Creator. How happily adapted is the religion of Jesus Christ to all ranks and conditions of life; and how powerfully does it constrain its possessors, whether rich or poor, blind or seeing, to be happy in the reception of God's blessings, and contented with their respective situations.

Mr. William Chapin, the Superintendant of this institution, is a gentleman possessing extensive information and none is more worthy of praise for untiring exertions in favor of the blind than he. He was induced, from the interest he felt in the welfare of the blind, to leave his seat in New York, where he was surrounded by friends and relatives, to take charge of this institution. While he is admired by the students on account of his literary attainments, he is beloved by all for his philanthropic disposition.

There are, at present, about fifty pupils at the institution, of different capacities and dispositions, and during my acquaintance with the institution, I have never known this gentleman to make the least difference between the pupils and his own children.

The other teachers connected with this institution are gentlemen well skilled in their professions, and appear to be entirely devoted to the blind. An institution of this kind is not only calculated to be very beneficial to society, but would do honor to any state or nation. And

when we consider the excellent influence of this kind of national benevolence, it is a matter of surprise to us that there is not more of it in a nation like ours, free and enlightened, than is at present existing among us. But it is here worthy of remark, that there is generally more of this spirit existing in the State of Ohio than in any other of the western states; for while the people have cherished the principles of freedom to a great extent, they have not forgotten that education is the best means of promoting the welfare and happiness of any people. I say they have cherished the principles of liberty, because they have taken care to guard against the pernicious influences of slavery, which is calculated within itself not only to corrupt the morals of the rising gencration, but to tarnish the honor of any republic. Some of my readers may think strange of these sentiments, but they are the result of experience, and it has ever been strange to me, since I have been capable of reflecting upon the suject, that a nation boasting of so much liberty as ours should have taken so little pains to destroy such an influence when it is seen exercising so much power over the minds of many of the inhabitants.

Besides the Asylum for the Blind, there are, in the city of Columbus, two other benevolent institutions, which are very interesting in their character. I mean an Asylum in which the Deaf and Dumb are educated, and another institution for the benefit of Lunatics. These institutions, with that of the blind, are supported by the State, and the management of these institutions is under the control of gentlemen of high respectability, who arc appointed by the legislature, to act in the capacity of trustees. These institutions are all at present in a flourishing condition; and from the number of persons that are continually visiting them, they seem to afford much interest to the community. Such institutions cannot be too highly valued; for while they ameliorate thc condition of many who, without their

benefits, would live in drrkness and solitude, they are well calculated to make the mute and blind happy and useful members of society. And I hope the time is not far distant when all the States will erect and foster such institutions; and thus, while they ameliorate the situation of the maniac, make glad the hearts of the hopeless and solitary.

Thus, my readers, I have endeavored to give you an outline of some of the most important incidents connected with my life, from my childhood to the present time. Whether I have been successful in my attempt will be left for you to decide. I feel that in the performance of this task I have been actuated by pure motives; and it is my sincere desire that this work may be found useful and instructive, at least to the junior part of community. In reviewing my past life, when I consider how much I have ever owed and yet owe to the great Author of my existence, who has sustained me under all the trials and difficulties of life with which I have met, I feel that a long life spent in sincere devotion to him, would fall far short of paying the great debt of gratitude due from me. And through the abundance of his grace, I hope to spend the remainder of my life in serving him as my great Parent, and in endeavoring to admonish others of their duty to God as their creator and preserver. May this be my happy lot, and that of all who read this work.

APPENDIX.

The following is an extract from an address delivered by the Author to the Methodist Anti-Slavery Society of the city of New Bedford, Massachusetts.

GENTLEMEN,

It was entirely foreign to my expectations, when I a few moments ago entered the house, that I should take any part in this respectable meeting, more than that of a spectator; but since I have been favored with a request from your chairman to address you, I shall attempt to make a few brief remarks, though in so doing I am not unaware that I shall express, in many respects, the sentiments already advanced by many of the respectable gentlemen present.

The subject under consideration, though of great importance to both Church and State, is one to which I have given but little attention. This may perhaps arise from my having always lived in a country where slavery is tolerated, and partly from my having never attended meetings of this kind. But this neglect in me diminishes nothing from the importance of the subject, which ever has, since society was established, been of deep and thrilling interest to all the noble and benevolent in disposition.

But in presenting a thought or two upon the rise and progress of slavery in the United States, it seems to me to have been a palpable error committed by Massachusetts, and the other New England States, in not having taken more decisive measures against the mighty and

growing influence of slavery, while colonization was in its infancy. None can be so unintelligent and short-sighted as to deny the fact, that slavery is an error in any Government; and if it be considered tyrannical for Governments which are despotic to tolerate oppression among their own subjects, how much more so should it be considered for these United States, which have for several years boasted of more liberty and intelligence than any nation in the world, to suffer human beings to drag out a miserable existence in the most servile oppression? Then, gentlemen, your own State, with its adjacent sister States, have no room to plead ignorance, for Penn, Baltimore, and other gentlemen who were connected with the colonization of the different States, were men of great wisdom and forecast; they knew well how to flee from oppression themselves, and sought across the boisterous Atlantic, the fair lands of the western world. They also showed, after their arrival in this country, that they were not unacquainted with either civil or ecclesiastical liberty; yet they and their posterity, instead of obtaining prohibitions against the importation of slaves into the Colonies, have, in many cases, sanctioned it; and what has been the result? A continued increase of the number of slaves, until their number has become so great, as to present an almost insuperable evil.

None can feel a deeper solicitation for the welfare of the Africans than myself, and none would be more happy to see them freed, and sent to their own country, than I; for I believe that it is not only a moral wrong to hold them in bondage, but that it is inconsistent with the principles of our Government.

1. I say it is a moral wrong, because it was the design of God, in our creation, that we should be equal in point of natural right; and it is equally as consistent with the principles of justice, for the wealthy part of our community to make absolute slaves of the poorer part, as it is for the enlightened and intelligent among

us to hold the Africans in bondage, because they are black and ignorant. And if we take the matter home to ourselves, we shall not, if our hearts are as they should be, fail to deeply commisserate the condition of that oppressed race.

2. It is inconsistent with the principles of our Government, because it is endeavoring to rivet those very chains upon others, which our forefathers fought and bled to throw off from themselves; and not only so, for we occupy a conspicuous place among nations as a republic. But can it be supposed that foreign strangers, when they visit our southern States, and see the manner in which many of the slaves are treated, will return home with favorable impressions? No, far from it; on the contrary, they will bow with redoubled zeal before their despotic sovereigns, and tell them it were better to live under their masters, than to live free all their days in America.

How desirable, should it be to every one who loves his own liberty, that every slave should be restored to that freedom which was guaranteed to him, with his existence, by our Great Parent. But how shall this great object be accomplished? By an immediate resort to forcible means, cries the fanatic. But in this he is greatly in the wrong; for whenever this republic becomes so rash, so inconsiderate, as to burst asunder those bonds of amity and social intercourse by which her different States are united, and plunges herself into the convulsions of civil war, we shall then behold a speedy downfall of our nation. And who would weep for us? Could we reasonably expect to find sympathy in any part of the civilized world? would the friends of monarchial government weep for the wreck of this fair republic?

It would seem that the intelligent part of our community ought to have seen, from past observation and experience, the inconsistency of internal dissensions with our prosperity and happiness; and yet, some of us are

so misled by blind and misguided enthusiasm, as to bring the ravages of war into the bosom of our country, if we can, by so doing, free the slaves of the south. And there are again some, who think themselves so well acquainted with national policy, as to make them capable of dictating for one of the most powerful and intelligent nations in the world; and in order to make their acquaintance with our present policy manifest, they tell us that the slaves can be freed from the resources of our Government. This assertion needs but a moment's thought to show how little those who make it are acquainted with the present condition of our resources. How I ask, could we raise funds to purchase from their masters, so vast a number of slaves as are in the different southern States? This could be done only by universal taxation; and I fear that there would be but a small amount of taxes gathered for the promotion of this object, especially in the free States, for they are too fond of equal rights and privileges, to be willing to pay the rich planters of the south for their property.

I therefore believe that if it were made a law that slaves should be emancipated in this way, which at present appears more plausible than the plan first mentioned, that civil war between the north and south would be the inevitable result; and then the ears of the fanatical enthusiasts, instead of being tickled by their own self-conceited sophistry, would be saluted by the harsh thundering of cannon, the groans of the dying, and the wailings of the widow and orphan. Ah! how soon should we see our verdant fields, flourishing manufactures, and many of our most splendid cities, lying in utter waste and ruin!

That this subject is a very delicate one, and one requiring the utmost discrimination in its management, there can be no doubt; for our most intelligent statesmen, whenever the subject comes before them, wish to waive it; and if their hearts were thoroughly known to us, I do not doubt but we should find them acknowl-

edging their entire inefficiency to present any efficient plan for the immediate emancipation of the slaves.

St. James tells us that if any one lack wisdom, he should ask of God, who giveth to men liberty and upbraideth not, and it shall be given him. Then instead of our churches and ministers endeavoring to bring about this object by the use of harsh epithets, and forcible and unwarranted means, let them ask God to aid them in doing it in the mild and philanthropic spirit of the Gospel; let them visit the southern planters and endeavor, by the grace of God, to show them in a kind and friendly manner their error, and I have not the least doubt but that we should see, in a few years, a majority of the slaves at liberty. Truth is to be enforced, and moral evil abated only by moral means;—By the same which have spread religious truth over the nations and bid fair to convert the world.

Perhaps some of you may doubt the efficacy of this expedient; but how much easier is it for us to convince men of intelligence and information, as is generally the case with slaveholders, of their errors, than those who have lived for ages in entire superstition and moral darkness. Yet these things have been done; and from the unvaried exertions of the ministers of the cross, the wandering Arab, with the blind and benighted Hindoo, have been made to bow, with joy, to the mild scepter of Prince Emanuel.

Then away with all doubts, and relying upon the mercy of God to sustain us in this great work, let us set about it, and we may rest assured that we shall be blessed in our labor, and thus do what God has designed us to do in alleviating the distresses of our fellow-creatures.

EXTRACT

From a Lecture delivered by the Author in the city of Newport, R. I., from a passage of Scripture found in Isaiah, lvi. 1, "Thus saith the Lord, keep ye Judgment and do Justice, for my salvation is near coming and my righteousness to be revealed."

The present passage of scripture, it will be acknowledged by all, is worthy of our serious attention. First; Because it is represented by the prophet to be the express language of God. And without referring to the wisdom of God as made manifest in his holy scriptures, but by reflecting upon that which is evinced in his creation, it seems that we ought not fail to be deeply interested in any language transmitted from him to us. Second; It is also important, because it was evidently spoken by the prophet as a kind of preparatory admonition to the coming of our Lord and Saviour; and hence we are led to inquire, first, what it is to keep Judgment; secondly, what is meant by doing Justice; and thirdly, what effect the doing of those things will have in the opening of the way of the Lord. And, first: Judgments are to be considered of different kinds, as for example; those among citizens of countries which are generally temporal in their effects but which according to the law of God are obligatory upon those concerning whom they are given; but the Judgment evidently meant in the text is of a far more universal nature; and whether we are bond or free, rich or poor, or if we live in the most remote parts of the earth, if we hear the command, we are called upon by God to obey it. And as God's judgment is the result of his infinite wisdom, whether we think at present that we should obey it or not, it diminishes nothing from the command with respect to its importance. But the nature of this

command will be better explained under our next head, which is

Secondly, To do Justice.

The principle of right between men is so much better adapted to our happiness, even in a civil point of view, than that of wrong, that it is almost universally acknowledged by the irreligious as well as the religious; but it is not as universally adhered to. Speaking after the manner of the word of God, we are not only called upon to do justice in regard to our worldly affairs, and to take nothing from any man unlawfully, but the command is still deeper; for we are required to do justice to God, who holds the destinies of our immortal souls. That is, we are, in the language of our Saviour, called upon to love the Lord our God with all our soul and with all our mind, and to love our neighbor as ourselves. Though we have fallen far short of our duty, in consequence of the total depravity of human nature, yet we may possess ourselves of the favor of God by humbly coming to him and pleading for mercy. It may be said by some who are limited in their notions of God's mercy, that the command was only applicable to the Jews, to whom it was spoken by the prophet; but this is only true in part. It was when spoken, perhaps, meant expressly for that nation; but since the coming of our Saviour, all nations have been allowed to be participants in the common salvation; and the command to do justice has become as universal in its character as that given by our Saviour, "Thou shalt love the Lord thy God," &c. But

Thirdly: What is the connection of our two former commandments with the coming of our Saviour?

First: The Jews, at the time in which the prophet wrote, were admonished of the coming of a King, who should not only be great among nations as a law giver, but who should require those who would be his follow-

ers to be pure in heart. And as the Jews were at that time very ignorant, it was necessary that they should purify themselves and be ready at his coming to flock to his standard. But says one, he has come; he has lived, died, and ascended to his Father. What therefore have these things to do with men? I would answer: if you have obeyed the truth, and if you have found by spiritual experience, that the blood of Christ is sufficient to cleanse from all sin, you have done your part in regard to these commandments. But, on the contrary, if your heart is not right with God, if your daily actions do not show that you are his children, you are called upon at this time to obey from your heart these things; and in so doing you will not only be ready to meet our blessed Saviour at his second coming with confidence, but to receive in his kingdom that inheritance which is incorruptible, undefiled, and that fadeth not away.

EXTRACT

From a sermon preached by the Author, at Madisonville, East Tennessee.

MARK VI. 2: And when the Sabbath day was come, he began to teach in the synagogue, and many hearing him were astonished, saying, from whence hath this man these things, and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands.

There perhaps is not a more plainly manifested evil among the children of men than that of their unwillingness to receive and adhere to the great principles of christian truth; and, strange as it appears, many of us are apt to learn and practice other truths of very little importance, compared with the great principles of the Christian religion, yet when we are taught those precepts, we are not only unwilling to learn them aright, but are too often indisposed to put them into practice.

This truth is very plainly exemplified by the Jews, who lived at the time in which our Saviour dwelt upon earth, as well as among us who live at the present day; for though they were a favored people, and though, in the providence of God, our Saviour made their different countries and provinces the theatre of all his miracles and mighty works, yet they were far from believing the many wholesome doctrines which came from his lips; and what seems most remarkable is, that even in his own city and neighborhood, where he had done many mighty works, his countrymen were not only unwilling to receive his doctrines, but would fain have put him to death. But he, instead of taking vengeance upon them, labored, as he is represented in the text, to secure to them an eternal salvation, and no doubt but this highly important subject was the theme of his address to them in the synagogue, where he is represented to have been on the Sabbath day. The subject, however, was presented, as are all his conversations, in a plain and simple manner, and consequently ought to have been more edifying. But the case appears to have been far different with that blinded and misguided people; as was foretold by the prophet when he said, "Having eyes they see not, and ears yet they hear not."

But to the second clause of the text: "And many hearing him were astonished, saying, from whence hath this man these things, and what wisdom is this which is given unto him?"

In order to answer these two inquiries satisfactorily, it may not be amiss to present some general reflections upon our Saviour's attributes, which, according to Scripture, are as wonderful as his mercies. But perhaps, in doing this, I shall have to confront opposition of opinion; for there is no subject of Christianity which has elicited more controversy than this.

One of the most remarkable qualities belonging to our blessed Saviour, and one which sets him far above frail and depraved human nature is eternity; and even

those who are disposed to detract from him this quality agree in many cases that all the Scriptures are true, yet they appear to be very inconsistent in their opposition to this great truth, for the Saviour is not only alluded to by the prophet Isaiah, as being the mighty God, but he plainly tells us in the Scriptures that he and the Father are one. If then we believe that they are one, we are certainly bound to believe that the Son is equal to the Father in regard to eternity; and how reasonable this appears when we consider the great work which was assigned him upon earth. For who but one possessing the attributes of a God could have endured, in the first place, the privations endured by him while in the flesh, but more than all, who but God himself could have, after suffering all the agonies of death, when laid in the grave burst asunder its chains, and ascend into the paradise of the everlasting kingdom of God. But he is not only eternal, for he is possessed of a quality which makes his counsel equally as happily adapted to the condition of the sinner as that just mentioned. I mean his divinity, or that state of pure and perfect holiness, which is not found in any creature. This heaven-born quality of the Saviour is plainly exemplified in the Scriptures, and especially in the New Testament, where we see him, in all his dealings towards the children of men, not only holy in all things, but indefatigable in his labors their everlasting welfare. Then does he not deserve our most sincere homage, and are we, who are ignorant and corrupt beings, to decline harkening unto his excellent counsel. *From whence hath this man these things.* But we have another reason which would seem sufficient not only to cause us to pay reverence to our Saviour, but to practice his holy precepts, which is the benevolent object for which he left the bright and starry courts of the celestial world, to come and minister to beings entirely polluted by sin. Then those things which he brought were not such as the fanatics who lived in the days of his mission expected. Instead

of paying homage to him who once lay in a manger, they looked for a sovereign who should be enthroned in all the splendor of the most powerful emperors of the earth.

But the things about which they inquired were of far more importance. They were spiritual, domes and palaces are temporal and endure for a season; they, like himself, were holy and incorruptible, but the wealth for which the Jews eagerly sought was deceitful and corrupt. He came not to aggrandize and gratify the flesh, but to give those who come, his obedient servants, the waters of life. Then how much more to be preferred are those things than the purest earthly treasures, and how important it is for us, who live in a land of gospel light, to hasten to obey the calls of God's Spirit, which though it has long operated upon the hearts of mankind, yet will not always do so. Then, sinner, thou knowest that thou art diseased, and why hesitate so long to obey the voice of reason? why will you, as the Jews did, because the things of God are not perfectly opened to your view, reject them, and spend your precious time in making the inquiry, "from whence hath this man these things?"

Now is the time and the accepted time, say the Scriptures; therefore come and wash and be cleansed; come and try the spirit, that you may know it is of God. You perhaps, in your reflections upon the things of God, have been so irrational as to conclude that it were better for you to wait until old age, before you receive those blessings. If this be your conclusion, it is not only treating God with injustice, but is imminently dangerous to yourselves. Your life and all things below the skies are uncertain; but the word of God, which offers itself as your counsellor, is steadfast and immutable.

But let us next consider the following clause of the text, which is nearly connected with the part of the subject which has gone before. What wisdom in this

which is given unto him that even such mighty works are wrought by his hands? In discussing the question of the equality of the attributes of the Saviour with those of the Father, those whose opinions are opposite to mine would tell me perhaps that I have a contradiction to my opinion in the text. But this, when examined, will prove otherwise, for it will be found that the language here used is not that of our Saviour, but of the inquiring Jews; and therefore their asking, what wisdom is this which is given unto him, by no means proves that this wisdom did originate from him. But it is too often the case that those of us whose minds are strongly prejudiced in favor of certain doctrines, instead of reading the Scriptures with prayerful hearts, and desiring to conform our minds to them, read those portions only which are most favorable to our opinions, and thus put ourselves in array against those who are much better read than ourselves, and who, but for our unwarranted desire to carry our points, might convince us of our errors, and thus rid us of the much prevalent disease of bigotry, which has ruined so many persons otherwise useful in their day and generation.

But to the answer of the inquiry which is before us, what wisdom is this which was given unto him, the first question which appears to present itself is whether this wisdom is of a spiritual or temporal nature. This is quite apparent; and he who would say that is temporal must be so enthusiastic as to defy human knowledge. For in the first place, if we grant that a ruler of the universe would condescend to make human wisdom accomplish so great an object as the redemption of mankind from the thraldom of sin, it does not seem that it would have been necessary for him to have made so great a sacrifice as that of his only begotten Son.

But this is not the only proof in point; for the Apostle plainly tells us that the wisdom of this world is foolishness with God. The Catholic Church translates this folly instead of foolishness, which I believe to be

correct; for it is certain that the knowledge possessed by man, unless it be subservient to the glory of God, leads him to nothing better than folly; yet the wisdom possessed by our blessed Lord, though it is not of human origin, is well calculated to make those who possess human knowledge happy and useful. And who can doubt for a moment the great advantage that those who have sought and obtained this wisdom possess over those who are void of it.

Wisdom, says one who has written much upon theology, is that knowledge which informs us of the best means of accomplishing any object, and the best way of obtaining those means. This is not the precise language, but is the same in substance; and we shall find in the present case that the wisdom with which the Redeemer of mankind was endued is the only means by which we can escape from iniquity; for we are taught by it what we can no where else learn: how we may save our immortal souls, which are of more consequence to us than all worldly concerns, and which must either bask in the sunshine of an everlasting world of joy, or live through a vast eternity beneath the eternal displeasure of a sin-avenging God. In short, we may say that by it we are not only taught the great principles of christian truth, but, whatever our occupation may be in this life, we are made happier and better. This being the case, it becomes of the highest importance that all should seek after it, in doing which, we are told that we shall be assuredly blessed. Therefore, in the application of this subject let me exhort you, my beloved fellow creatures, to accept the offers made you by a once crucified but now risen Saviour. Do you doubt his sufficieney and willingness to give you an everlasting salvation? If you do, look to the many who were made whole by his power while upon earth, and you cannot but see that though you are the vilest sinner, yet you may come if you will, and may drink plentifully of the glad waters which flow through the city

of God. O then come you, while it is called to-day, and do not delay, I beseech, till another time a matter of so much importance as the saving of your immortal souls, lest, as the poet sings,

"Your lamp should cease to burn,
Ere salvation's work is done."

That God may incline you to seek his face, and that you may be everlastingly saved, is my prayer. Amen.

EXTRACT

From a discourse delivered by the Author.

MATT. v. 4. Blessed are they that mourn, for they shall be comforted.

This is one of the memorable passages of scripture contained in what is called Christ's sermon upon the Mount. I say memorable, because we learn from it a striking peculiarity belonging to Christians, which can no where be found in persons whose lives and practices are carnal. And whatever may be said by the sceptic in regard to the inconsistency of the act here recommended to those who would receive the blessings of God, yet the word here spoken is unchangable.

But let us inquire into the nature of that mourning which will be acceptable to God; in doing which we may say, in the first place, that it is not to mourn as they of the world often do, for the loss of things which are in themselves not only corruptible, but diametrically opposite in their influence to the pleasure of God. In proof of this assertion, we need only refer to the common philosophy of life, for who can be so irrational as to suppose that sorrowing for the things of time and sense would have so great an effect upon the eternal and infinite mind of God, as to cause him to shower

his blessings upon us? No; he who is so short-sighted as to have looked no further than the concerns of this world to obtain salvation, has looked just far enough to fall into a most dangerous error; and should he be so self-conceited as to believe that he is in the right, he will, when he is called before the bar of God, find himself entirely shut out from His presence. My hearers may think these expressions harsh, yet they are true, and are worthy of at least a serious consideration.

As professors are almost continually engaged in worldly transactions, they are but too apt to be worldly minded; and hence we have, even from the pulpit, many worldly constructions upon scriptural facts, and thus are led into errors, of which we are often unwilling to rid ourselves. This seems especially to be the case in regard to the scripture under consideration. For it is often preached from the sacred desk contrary to the manner in which God intended it to be done; and consequently we see many persons who, in other things are intelligent, almost sceptical in regard to the state of mind commended in this passage; for they tell us that there is nothing more degrading than to see human beings possessed of great intellects going about mourning. This I would acknowledge, were such persons grieving for the loss of worldly goods. But if we sincerely sorrow on account of not possessing in our hearts the grace of God, I think that our case is in no wise deplorable, but in his sight encouraging.

"Blessed are they that mourn." In the second place it is evident that, as this sorrowing is to be for no worldly consideration, neither is it to be the effect of such considerations. This, again, will be uncongenial with the opinions of some of our worldly minded Christians; for many of them think that if we do a good action, we shall be blessed whether it comes from a good source or not. As for example, in passing through the streets, if we should chance, by walking over an individual who had fallen asleep, and by so doing cause him

to awake, and arise and seek shelter from the inclemency of the weather, and by this means save his life, that we should be as praiseworthy as if we had done the act voluntarily; but this matter needs only reflection to show its fallacy. For who could have the presumption to claim God's blessings, for sorrow for sin, occasioned only by some worldly punishment? and among all the philosophers of the world, there has never been found but one sure way of happiness. Let us therefore lay aside all ill-founded prejudices, and as the good old lady said, who was asked by a learned divine for a definition of faith, "let us take God at his word, and receive his offered salvation in his own appointed way." In doing this we may claim, without hesitation, His grace to assist us in overcoming the trials and temptations of life, and will at last give right to the tree of life, which stands in the midst of the paradise of God.

In the third place, I say that this sorrowing is to be of a spiritual kind. This may be proved, first, by the spirituality of God; or more simply, the nature of the salvation of which our Saviour was the publisher. None will deny that the commands given by Him, all have a spiritual tendency, by obeying which, from the heart, we are enabled to become His children; and we are therefore actuated, in doing such things, by the spirit of God, which enlighteneth every man that cometh into the world. Therefore as God himself is holy and just in all things, he requires those who would inhabit His kindom, to seek an inhabitance therein in a holy and acceptable manner. Therefore, whether it may seem good to us or not, it has seemed good to Him that we should sorrow on account of our many sins; and there is no other sacrifice, however pure it may seem to us, which can be so acceptable to him as a broken and a contrite heart. It therefore is very apparent that there is nothing more consistent with God's plan of salvation, than that we should heartily and sincerely sorrow, on account of our unworthiness to receive His blessings.

It is further to be remarked that this sorrowing is not to affect the understanding alone, but is to be a deeply wrought work in the heart; or, in other words, after the sinner has been convicted of sin by the Holy Spirit, he is brought to behold himself as he is; and when he views the holy character and attributes of God, as expressed in the holy Scriptures, he sighs to become an heir of salvation, that he may comprehend with the children of God what are the heights and depths of his love. This appears to be the kind of sorrowing which God requires, and of which the doers are called blessed. But another reason for this sorrowing will, I think, be sufficient to show its importance. This reason is, that it is the commandment, or rather the requisition given to us by the God of the universe. Were it the philosophy of men only, we might reject it; but as it has come from one whose blood was shed for us, and to whom we owe every thing that we have and are, whatever prejudices or opinions we may have in opposition to scriptural truths, we should lay them aside; and instead of making it the business of our lives to read the Scriptures merely that we may be enabled to controvert some disputed point, we should endeavor to view ourselves as sinners in the sight of God, and should sorrow for those sins as God has commanded. It may be asked by some, what would make the life of a Christian desirable, if he should live all his days in sorrow? To this I would answer, that when we commit any known sin, we can only claim its forgiveness at the feet of Jesus, besides this, the sorrows of the Christian, arising from an entirely opposite cause, in many cases, so that of the sorrows of persons of the world, are very necessary in order to the growth of humility in the heart.

But, in the next place: What is the nature of the comfort given to those who have this godly sorrowing for sin?

First: We experience this comfort by having, as Bunyan says, the great burden of sin taken from us;

and instead of our feeling to weep and lament our condition, our darkness is turned to light, and our sorrows to holy rejoicings. And

Secondly: We feel not as we formerly did, as though we were living under the frowns of an offended God. And happy is he who mourns the absence of his Saviour; for when he hath been thoroughly tried, he shall come forth as a holy child of God. Then if a child, he is an heir of salvation; and if an heir, he will not only continue, while in this vale of sorrow, to feast on holy and heavenly manna, but if he prove faithful to the end, Death will be swallowed up in victory, and he will at last enter into the joys of the paradise of God.